THE

CHRISTIAN ADVOCATE.

MARCH, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VI.

The fourth answer of our catechism is thus expressed—"God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth."

We have seen that our catechism was intended to be merely a summary of revealed truth, and no farther to notice subjects of natural religion than as they are referred to in scripture. Had not their plan been thus limited, the authors of the catechism would no doubt have made the subject of the answer before us the first in the system; since the being and perfections of God must manifestly lie at the foundation of all religion. But as a revelation from God necessarily implies his existence, so that existence is taken for granted, not only in this catechism but in the scriptures themselves. There is no elaborate argument in the Bible to prove the being of a God, although we there find a reference incidentally to the very best evidence by which his existence is evinced; and it is from revelation alone that we obtain a correct and just knowledge of the divine perfections. It is an undeniable fact, that although the belief of a great first cause has been nearly universal in the world, through all ages, yet without revelation men have never had consistent and adequate conceptions of the divine character. A few of the heathen philosophers did, indeed, form and express some noble and just notions of the Supreme Being; yet in other particulars they were, in regard to the Deity, grossly ignorant or erroneous: and whatever was their knowledge, it was pretty much confined to themselves and to a few disciples—"The *world* by wisdom knew not God."

But notwithstanding the catechism is silent on this subject, I have thought it right to give you a short and summary view of the evidence or proof of the being of God, as it is stated in the systems of natural religion. In doing this some of the divine attributes will of course be mentioned; but we shall not dwell upon them till we come to consider them as made known by revelation, as well as by reason.

The proof of the being of God rests ultimately on this principle, that *there can be no effect without a cause.* That every effect must have an adequate cause, must be taken as an axiom; that is, a principle so obvious that it does not admit of proof. Without axioms, or self-evident principles, we can never reason conclusively at all; because all sound reasoning must begin or terminate in what is self-evident. Mr. Hume, who seemed to delight in trying to make the human understanding confound or subvert itself, has endeavoured to weaken our belief in the connexion between cause and effect;*

* The late Dr. Thomas Brown, of Edinburgh, in his "Inquiry into the Relation of Cause and Effect," maintains with Mr. Hume, that what we denominate *causes*

but his sophistry has been exposed and confuted, in the most satisfactory manner.

It is usual to state two methods of proving the being of a God from reason; both of which, however, rest equally on the principle that every effect must have an adequate cause. The first of these trains of reasoning is called the method *a priori;* the second the method *a posteriori.*

The method *a priori* is a process of reasoning from yourself to your Creator. By consciousness you establish your own existence. That existence must have a cause. Where do you find it? Did you create yourself? Nothing can be more absurd than self-creation—it implies action before the existence of that which acts. You derived your being from others. Your parents must say the same: and carry it on as many generations as you choose, the last must say the same as the first. In this process you must at length arrive at a great first cause of all, which we call God: for an eternal succession of dependent causes will be found an absurdity.—It is only an attempt to remove the first cause out of sight. Suppose—to use the illustration of a celebrated writer—suppose a chain was seen hanging from the heavens, and extending upward beyond your sight. Would it be satisfactory to say that the first link of this chain hung on the second, the second on the third, and so on *ad infinitum?* Would you not ask what holds up the whole? A chain of ten links would require a certain power to uphold it, a chain of twenty links double that power, and an infinite chain an infinite power. In a word, if the parts taken separately cannot support themselves, the whole, which is only the parts taken collectively, cannot support itself. And the longer you make the chain, the greater must be the power by which it is upheld—an infinite chain will require infinite power—a power not in the chain, but out of it. It is exactly the same with the several generations, or, if you will, links of the human race. They must be traced to a great first cause *out of themselves,* on which they all depend.—That cause is God. He must be considered as self-existent, and perfect, or infinite, in all his attributes. "That"—says Dr. Doddridge—"is said to be a self-existent

and effects, are only series of *antecedents* and *sequences,* having no other connexion than that the former have always been followed by the latter. He is however so far from agreeing with Mr. Hume in the sceptical and infidel consequences derived from this doctrine, that he most completely subverts the whole sceptical system, and even exposes it to ridicule, on the very principles from which Mr. Hume derived it. We mean not, however, to express our belief in Dr. Brown's philosophical theory. We very seriously doubt whether it will stand the test of a full and fair examination, when time shall have been afforded to scrutinize it thoroughly, to observe its consequences, and to weigh the objections of its opposers.

Dr. Beattie's method of disposing of Mr. Hume's sophistry seems to be entirely satisfactory. It may be seen in his own language, at the beginning of the 5th section of his "Essay on Truth." We shall make use of his leading ideas, and accommodate them to our purpose thus—I leave my study for an hour, and on my return I find on my table a book, which I know was not there when I went out, and of which I have never heard before. I make every possible investigation and inquiry, with a view to discover how the book came to be where I found it. All is fruitless—I had locked the door and taken the key with me, and a faithful servant assures me that he has had his eye on my study door the whole time of my absence. The chimney, and window, and walls, have been examined, and it is manifest that no one has entered or departed by them. The whole affair is mysterious and unaccountable, and I am left in utter perplexity.—Now does it ever occur to me that the book came to be in the place where I found it *without any cause?* Suppose this to be suggested, can I, by any possible effort of my mind, believe it? No, assuredly.—The belief that every effect has an adequate cause is an intuitive or self-evident truth, which in every sane mind, is invincible. It is always taken for granted—We believe that infidelity itself never thought that the sacred writer needed to prove any premises when he said—"every house is builded by some man"—but this is in no respect clearer than what immediately follows, and yet has often been denied—"he that built all things is God."

or necessarily existent being, which does not owe its existence to any other being whatsoever, either as its cause or its support; but would exist and be what it is, were there no other being in the whole compass of nature but itself."

It seems proper that I should briefly mention here, that there have been some speculative men in every age, and that among these we are to reckon (if I understand their system) the most, if not all, of the professed atheists that have appeared in our own day, who have maintained that *the universe, as we now find it, is eternal;* and that we ought not to believe that there is any such being as is usually called God. In regard to this system of atheism let it be remarked and remembered, that in much the same way in which it has been shown that a chain of infinite links cannot support itself, it may be conclusively shown that any thing else made up of parts, dependent on each other, and in their nature mutable and imperfect, cannot be eternal. But the universe is unquestionably made up of parts, all of which are dependent, mutable and imperfect, and therefore it cannot be eternal.—Let it farther be remarked, that the *indirect* method of proof, or that which is called *reductio ad absurdum,* is held, even in mathematical demonstrations, to be as conclusive and satisfactory as *direct* proof. Now it is apparent, that every supposition of the origin and existence of the universe may be reduced to a perfect absurdity, that alone excepted which represents it as the production of a self-existent perfect being—infinite in all his attributes. The belief therefore of such a being—such a first cause of all other beings—is *demonstrably* rational and incumbent on us.—For, we repeat, other beings must have a cause of existence out of themselves, and here *alone* we find it. We readily admit that the eternity, and self-existence, and perfection of God, entirely exceed the grasp of the human mind. But there is no absurdity in believing the *existence* of what we cannot fully comprehend;—we do it continually, and must do it, in a thousand instances. On the whole then, by believing that the universe is the work of an infinitely perfect being, we have a rational account of its existence; while every other account is completely irrational and absurd.

In what has last been said I have considerably anticipated the second method of proving the existence of God, which is denominated *a posteriori.* This is properly and professedly a philosophical induction from the visible universe. You look around you, and on every hand you see the undeniable proofs of Almighty power, infinite wisdom, and perfect goodness. You ask for the author and origin of these. You are unable to find them in the things themselves—all say they are not in us. You must therefore, and you do, refer them to an infinitely powerful, wise and good first cause—and this cause is God.

There seems not to be any real ground of distinction between these two methods of proof, except it be, that the former is more abstract, and the latter more plain and popular. Yet the distinction has long been made, and till of late generally considered as just; and I therefore thought it proper to state both methods, and to show how, in each, the reasoning process is carried on. But if you examine the subject closely you will perceive, not only that both depend, as already intimated, on a common principle or axiom, but that both also begin and proceed in the same train. The first, indeed, sets out with establishing our own existence from consciousness, and the second by establishing the existence of the material world by the external senses. But both reason immediately *from the creature to the Creator.*

Of these two methods of proof, or two ways rather of adducing the proof of the being of a God, I decisively prefer the latter, and recommend that you always adopt it, in thinking and reasoning on this subject. It is really accompanied with

no difficulty or obscurity whatever. We can scarcely open our eyes on the material world, without being struck at once, with the ineffable wisdom, power and benignity, which are every where apparent in the works of creation and Providence; and of perceiving that they point us to the Great Creator as the source from which they all proceed. Accordingly we find that to these objects the sacred scriptures direct our attention, and represent the visible universe as proclaiming a God, in language which the whole human race may understand. "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Truly, my young friends, wherever we turn our eyes, whether to the heavens, to the earth, or to ourselves, we see so many striking proofs of the being and perfections of God, that we may well wonder that the human being should ever have existed who denied his Maker's existence. Some, indeed, have questioned whether there ever was really and truly a speculative Atheist—I say a *speculative* atheist, because there can be no question that the number is great indeed of those who "live without God in the world;" who, with the fool mentioned by the Psalmist, "say in their *heart*, there is no God," that is, wish there were none; and live with as little regard to his laws and his displeasure, as if they deliberately disbelieved his existence. But these *practical* atheists, seldom reason or think on this subject at all; and indeed are commonly among the most thoughtless of men, in regard to all moral subjects. Yet there have been a few in almost every age, and perhaps in none more than in our own, especially in France, who have avowed themselves atheists upon conviction—We are even told of two or three instances in which men have died martyrs to Atheism. Still it has been seriously doubted, whether, among them all there has been any real conviction of the understanding in favour of atheism; or any thing more than the love of singularity, a desire to set aside moral obligation, or a proud obstinacy in defending and abiding by opinions, taken up without examination and hastily promulged. But when we read in scripture of some who "are given over to strong delusions to believe a lie," it will not appear incredible, that there may be some speculative atheists; and that they will quite as probably be found among men of science, who have grossly abused the advantages of intellect and knowledge with which God had favoured them, as among any other class of men. Still it is true, that such men are always, and justly, considered as moral monsters; and really seem as if they were affected by that species of insanity which completely perverts intellect in regard to one particular subject, while the powers of the mind remain unimpaired, perhaps uncommonly vigorous, in regard to almost every thing beside.

On this part of our subject I shall only further remark, that it has often been mentioned as an evidence of the being of God, that all nations in all parts of the world have been impressed with the belief of some great first cause of all things; and that our larger catechism teaches that "the very light of nature in man, and the works of God declare plainly that there is a God." Mr. Locke, however, in combating the doctrine of innate ideas, contends pretty strenuously, but to my apprehension not successfully, that we have sufficient reason to believe that there have been some portions of the human family, among which no impression, or conception whatever, of a Supreme Being was to be found. But granting the fact to be exactly as he states it, still it is to be observed that he admits these people to have been among the most ignorant and debased of hu-

man beings; and certainly they were a very inconsiderable portion of our species. Now it is not easy to say how far the mental powers may be oppressed and obstructed in their natural operations by ignorance and privation—Probably it may be to such a degree that man, while he continues in this unusually degraded state, may not be able to develope powers which he really possesses, but remain, as it were, in a state of perpetual infancy. On the whole, there seems to be no rational way of accounting for the universal belief of a Supreme Being, or great first cause of all things, but by saying that it is either an instinctive principle of our nature, or that it is so easily derived from the visible universe that all acquire it; or else that it has been produced by an early tradition, which has been as extensive as our race.

We come now to speak of the attributes of God; by which we understand those perfections of his nature by which he manifests himself to his intelligent creatures, and by which he is distinguished from them. We are not to conceive of these attributes, or perfections, as really separable from each other, or from the Deity himself. They are distinguished from each other, only as to their objects, their effects, and the method of our conceiving of them; and although essence and attributes are distinguishable, yet we can know nothing of the Deity but by his attributes.

The Divine perfections have been divided or classed in a variety of ways, which I shall not even specify. Indeed some of these divisions appear to me not only useless, but rather improper. There are two methods of classification, however, which I think it may be useful to mention, and very briefly explain—The first is the division of the perfections of God into *natural* and *moral*—the second, into *communicable* and *incommunicable*.

The *natural* attributes of the Deity are *spirituality*, *immensity*, *wisdom*, and *power*. They are called *natural*, because they do not necessarily, or in themselves, imply any moral quality. It would indeed be impious to suppose that these attributes could possibly exist in the Supreme Being, unconnected with others which are moral. Yet in these, taken separately, the moral character of any being does not consist: and in inferior beings we often see great intellectual energy without correspondent goodness, and high moral excellence, without an equal degree of powerful intellect.

The *moral* attributes of the Deity are *holiness*, *justice*, *goodness* and *truth*.

The *communicable* attributes of God are *being*, *wisdom*, *power*, *holiness*, *justice*, *goodness* and *truth*. They are called *communicable*, because some resemblance of them is found among the creatures, especially in angels and men. Yet in the creatures, when compared with the Creator, they are but as twinkling rays in comparison with the sun.

Of *incommunicable* attributes, some divines reckon five. *Independence* or *self-existence*, *simplicity* or *unity of essence*, *immutability*, *eternity* and *immensity*. Others reckon only three —*infinity*, *eternity* and *unchangeableness*. This difference is scarcely more than nominal; as those who specify the latter number include some of the former in those which they mention. These are called *incommunicable* attributes, because no resemblance of them whatever is found among creatures; nor does it belong to the nature of a creature to possess any one of them. They belong, and can belong, only to God, the infinite fountain of all being and excellence.

But although I have noticed these distinctions between the natural and moral, and between the communicable and incommunicable attributes of the Deity, because they seem to be well founded, and serve to give us just conceptions of the Supreme Being, and must occasionally be called into view, yet it is not my purpose to prosecute the discussion with

any direct reference to these classifications. If you look at the answer in the catechism which we are now considering, you will perceive that it enumerates all the divine attributes that have been named, only in somewhat of a different order. I shall therefore, in the remainder of the discussion, follow the enumeration and the order which the answer exhibits. On some of the divine perfections I shall dilate more than upon others; but on all I must be short and summary—Each of them is more than sufficient to furnish the subject of a long discourse.

(*To be continued.*)

To the Editor of the Christian Advocate.

Sir—Nothing has pleased me more in the Christian Advocate, which I constantly read, than the few extracts—I wish they had been more—which I have found in it, from our old standard writers. I remember a French proverb which says, *that thing is so ugly that it is handsome;* and I am sure you might give us many extracts *so old that they would be new.* Beside, to say the truth, I am heartily sick of the *novelties* in religion which are constantly obtruded upon us. Many of them contain abominable, and I fear soul destroying errors. And of those which are not materially erroneous, nay good and commendable on the whole, there are scarcely any, as it seems to me, that have half the substance, and pith, and savoury relish of piety, that we meet with in the old writers, who lived at the time of the reformation and within a century and a half afterwards. Perhaps indeed a number of flimsy writers of those periods have long since gone into that oblivion, to which it is my belief that a great part of the religious publications of our day will very soon be consigned; so that in fact what we get from the olden time, was the best of that time as well as of this. But I did not sit down to write an essay of my own, which probably would be in no respect better than those of my neighbours. My present business is to tell you, that I wish you would give us more extracts from the old writers, and to say that if you will, I will engage to furnish some myself, for my reading lies much among them—and to make the experiment of sending you one herewith, which, if you publish, I shall take it for an intimation that you are willing to receive more. Of one thing I am pretty certain, which is, that such publications as I recommend, would please at least most of your *old* readers, as well as myself.

The extract I send is taken from a treatise of Bishop REYNOLDS, entitled "The Life of Christ." Of this excellent bishop—oh that we had many such in the Presbyterian church, as well as the Episcopal—Neal in his History of the Puritans, when speaking of those bishops who in the time of Charles the Second of England "resided in their dioceses, and did not concern themselves with the court," says—"Among these we may reckon Dr. Edward Reynolds, bishop of Norwich, born in Southampton, 1599, and educated in Merton College, Oxford; he was preacher to the society of Lincoln's Inn, and reckoned one of the most eloquent pulpit men of his age. In the time of the civil wars he took part with the parliament, and was one of the Assembly of Divines. In the year 1646, he was appointed one of the preachers to the University of Oxford, and afterwards a visitor. Upon the reform of the university, he was made dean of Christ Church, and vicechancellor. After the king's death he lost his deanery for refusing the engagement, but complied with all the other changes till the king's restoration, when he appeared with the Presbyterians, but was prevailed with to accept a bishoprick on the terms of the king's declaration, which never took place. He was a person of singular affability, meekness, and humility, and a frequent preacher, though he had but a hoarse voice.

He was a constant resident in his diocese, and a good old Puritan, who never concerned himself with the politicks of the court. He died at Norwich, Jan. 16, 1676. Ætatis seventy-six." SENEX.

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EXTRACT.

"Faith is the most precious grace in regard of the offices of it. Though in its inherent and habitual qualification it be no more noble than other graces, yet in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are in themselves of little or no difference in value; but in their offices which they bear as instruments or patents, one may as far exceed the other as a man's life exceeds his lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may in his personal estate be much inferior to another, yet as an officer in the city he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold: So is it between faith and other graces. Consider faith in its inherent properties, so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices, so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The Apostle prays for the Ephesians, *That Christ may dwell in their hearts by faith.* Eph. iii. 17. Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to mine own cistern. The light of the sun brings no comfort to him who hath no eyes to enjoy it. So though Christ be a mine full of excellent and unsearchable riches, a fountain full of comforts and refreshments, a sun of righteousness, a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

"Now this union to and communion with Christ, is on our part the work of faith, which is as it were the spiritual joint and ligament by which Christ and a Christian are coupled. In one place we are said to live by Christ. *Because I live* (saith he) *you shall live also.* John xiv. 19. In another, by faith. *The just shall live by faith.* Heb. x. 38. How by both? By Christ, as the fountain: by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation: by faith, as the cement knitting us to the foundation: by Christ, as the treasure: by faith, as the clue which directs; as the key which opens and lets us into that treasure. This the Apostle explains in the former place, where he shows by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth *faith* to *drawing back*, verse 19, 30. Noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth *Believing in him by coming unto him.* John vi. 64, 65. Therefore the Apostle puts both together; *Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God.* Gal. ii. 20. Faith is compared to *eating and drinking.* John vi. And we know there is no sense requires such an intimate and secret union to its object, as that of tasting; no sense that is the instrument of so near a union as that. So then, as the motion of the mouth in eating is not in the nature of a motion any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary: So though faith in the substance of it, as it is

an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and so of assimilating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others. It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

"To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close and intimate fellowship in nature between us and Christ: Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and his kingdom; of the Jews' mind, *We will not have this man to reign over us:* Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. *Herein is love* (saith the Apostle), *not that we loved God, but that he loved us, and sent his Son.* 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; *We have known and believed the love that God hath to us.* ver. 16. And hence it follows, that because by faith as he is, so are we in this world; therefore, *Our love to him is made perfect; and so we love him, because he first loved us.* verse 19. So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; so faith still hath the pre-eminence.

"The second office wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: for there is no man righteous in the sight of God, any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his *natural body.* John xix. 36. To note the indissoluble union which was to be between him and his *mystical members.* So that now as in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to heaven, if he stand unblameable before God's justice, we all shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The apostle gives two excellent reasons why our justification should be of faith, rather than of any other grace: The first on God's part, that *it might be of grace;* the second on the part of the promise, *That the promise might be sure to all the seed.* Rom. iv. 16.

"First, Justification that is by faith is of mere grace and favour, no way of work or merit: for the act whereby faith justifies, is an act of humility and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency; so that as Mary said of herself, so we may say of faith, *The Lord hath respect unto the lowliness of his grace;* which is so far from looking inward for matter of justification, that itself as it is a work of the heart, τὸ *credere*, doth not justify, but only as it is an apprehension or taking hold of Christ. For as the hand in the very receiving of a thing, must needs first make itself empty, (if it be full before, it must let all that go, ere it can take hold on any other thing,) so faith being a receiving of Christ (John i. 12,), must needs suppose an emptiness in the soul before.

"Faith hath two properties (as a hand), to work and to receive: When faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions, and the like; these are the works of faith: When faith accepts of righteousness in Christ, and receives him as the gift of his Father's love, when it *embraceth the promises afar off* (Heb. xi. 13,), and *lays hold on eternal life* (1 Tim. vi. 12,), this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace and partly of work, Ephes. ii. 8, 9,) but by bare receiving and accepting, or yielding consent to that righteousness, which in regard of working, was the *righteousness of Christ* (Rom. v. 18,), and in regard of disposing, imputing, appropriating unto us, was the *righteousness of God.* Rom. iii. 21. 1 Cor. i. 30. Phil. iii. 9. To make the point of justification, by the receiving, and not the working of faith plain; let us consider it by a familiar similitude.

"Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly disabled him for any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled by the former cure; and at another time should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour. I demand which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, That the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure; for all the mercy which was shewed in the cure, was not able to nullify the intrinsical proportion which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: They say we are justified by grace, and yet by works, because grace enables us to work: We say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us undeservedly both righteousness and works, than in giving us works to deserve our righteousness."

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[The request of SENEX shall be complied with to a reasonable extent; but he will be good enough to remember, that our work is a miscellany; that it must have variety; that the benefit of the young must be a principal object of our regard; and that we can hardly hope to benefit those whom we do not in some measure please. Yet we will gladly receive from any of our readers selections from the old authors, of passages which exhibit truth or inculcate duty in a clear and forcible manner,—and with such passages those authors do certainly abound.]

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER III.

My dear Timothy—Having given you my thoughts on the importance of personal piety, the means by which it is to be preserved and increased, and the influence which it will always have on the individual comfort and publick usefulness of a gospel minister, I propose in this letter to direct your attention to *the improvement of time.* There is scarcely a common-place topick on which more has been said than on *the value of time;* and yet there are very few who value it as they ought. I think

it probable, indeed, that there is no one sin which may be so justly and generally charged upon professing Christians, and of which at the same time they think so little, as that which consists in the waste or the abuse of time. And time, you should remember, although precious in every period of life, is most of all precious in youth. Every portion then, which is rightly employed, is like a sum of money put out to interest for the remainder of life; and every portion which is then wasted, is also a sum, with all its interest, irretrievably lost. My own life, you know, has not been generally past in idleness or inactivity; but now that it is drawing to a close, I do assure you that on looking back I greatly lament the loss of much, very much time, which might at least have been employed to better account than it actually was. Endeavour then, my dear son, deeply to impress your mind with a sense of the value of time, as a *talent* entrusted to you by God, and for every portion of which you are to render a strict account at his tribunal. This is a truth which all ought to recollect, but it is peculiarly worthy of the constant recollection of a gospel minister. He is, or ought to be, a *devoted man*—devoted to the immediate service of God and the good of immortal souls; the most important business certainly on earth, and in regard to which, therefore, the loss of any portion of time by which, either directly or indirectly, it might have been promoted, implies a far higher degree of criminality than if he were engaged in a secular calling, of little importance perhaps to any but himself. I will only add further, in a general view of this subject, that if I were required to mention some one trait of character, in a young man of tolerable talents, which more than any other should indicate that he was destined to distinction, usefulness, and respectability in future life, it would be, that he was remarkably sensible of the value of time.

Since time then is so inestimably precious, the inquiry returns—in what manner may it be most extensively redeemed and most profitably employed? The general answer to this is easy—Lose no time that can be saved, and employ every part in the most advantageous manner. But let us come at once to particulars—

Consume not too much time in *sleep*, in *meals*, and in *recreation*.

I am satisfied, on careful observation, that some persons really require more sleep than others; and therefore that no general and absolute rule can properly be given in regard to this point—farther than to say, that every individual should carefully and conscientiously consider what his own experience has taught him is the smallest quantity necessary to health and activity, and firmly resolve to take that quantity and no more—Less, I am persuaded, is necessary, in most instances, than is commonly supposed. But it is too manifest to be dwelt upon, that he who takes either more sleep, or less, than that which will enable him to perform the greatest number of active duties, and to the most effect, in the course of twenty-four hours, is not the best economist of time. It is among the humiliating circumstances of our present state, that a considerable portion of our existence must be passed in *a kind of death:* And it is one of the excellencies of the heavenly state, that "there is no night there," and that the blessed inhabitants never weary in the service and praise of God. But while we are in the body, we should view it as a duty to endeavour to be lost in forgetfulness, as long as is necessary to enable us to do the most good while we are awake—and not a moment longer.

As to *meals*—no man ought to spend much time at table; and to do so is peculiarly improper for a clergyman. He, of all men, should be most careful to show that he does not "live to eat, but eat to live." *Table-talk* may sometimes be profitable, and such you should endeavour to render it, both in your family and in

company; and when it is so, a little more time than would otherwise be proper may be spent at table.

Circumstanced as you are, you will need to guard carefully against acquiring a fondness for dining in company. This has proved injurious to many clergymen, and ruinous to some. It invariably leads to a criminal waste of time. As a matter of choice, I would very seldom take a meal out of my own family; and when I did, it should be with a friend or a parishioner. Large and promiscuous companies I would avoid, as far as I could do it without giving offence; and there are some convivial entertainments that I would positively decline, even if a civil refusal should prove offensive. But on all occasions, whether private or publick, abhor and avoid the practice of sitting long over the bottle—a practice which, beside the time that it wastes, has, to my certain knowledge, led to an excess in drinking, which has eventually blasted forever the character and usefulness of several young clergymen, who had given high promise of serving and adorning the church of Christ. I must not pass from this topick without remarking, that you cannot be too vigilant in avoiding the commencement of a habit which will make spirituous or vinous liquors, beyond a very small quantity, the object even of desire. It is truly surprising how insidiously and insensibly a habit, leading directly to gross intemperance, is often formed: and one cannot think without grief, and shame, and horror, on the number of our order, who have fallen victims to the reproachful and ruinous vice of inebriation. Shun then, as you would shun a pestilence, every thing which has a tendency to this awful issue. The temperance of a gospel minister should never be questionable. His known and established habits should render him, in this respect, not only free from guilt, but above suspicion.

Recreation is necessary to no man more than to a clergyman. His studies are of the most serious kind, and they require to be vigorously and systematically pursued. The human mind thus employed will lose its elasticity, activity, and serenity, if it be not frequently unbent and recreated. Yet a clergyman's recreations must all be unexceptionably innocent. Theatres, and dances, and cards, and horse races—the sources of innumerable evils to all who frequent them—he can have no concern with, if he would retain any reputation with the wise and pious. Visiting among his people and friends, literary associations, attending on meetings and societies for benevolent purposes, gardening, walking and riding, are the proper recreations for a clergyman, when the weather will permit him to go abroad. When it will not, and often for a short time when it will, he may profitably amuse himself with his children, or other inmates, so as both to recruit his own spirits and endear himself to his domestick circle—Do not think I have forgotten my subject. What I have just been saying is perfectly in point, when speaking against the loss of time. No time is lost, but much is redeemed, by all the relaxation which is necessary to prevent languor, debility and exhaustion of spirits. One hour of vigorous thought and study, is worth more than a day, when the mind is jaded with application. Beside, when health is lost, as it soon will be without recreation and bodily exercise, active usefulness is *wholly* lost—sometimes for months together, and sometimes for the remainder of life. No part of your time, therefore, will be more economically and profitably spent, than that which is employed in taking as much bodily exercise daily as is necessary to preserve your health. Do you ask *how much* is necessary? I will give you an explicit answer, because I think it important. I say then that as much at least is every day necessary, as is equivalent to walking four miles on foot—two before dinner, and two toward evening. Do not omit going out on account of the weather, unless it is unusually bad; because you will often

be obliged to go out in bad weather to perform publick and official duties, and if you are not in the habit of doing so, you will almost certainly suffer; but if accustomed to it, you will usually sustain no inconvenience. What I have said under this particular is predicated on the supposition that your life is to be spent as it has commenced,—with the habits of a student, and your whole time devoted to professional duties. If you should remove to a situation, like that in which many of your brethren find themselves, where you would be compelled to provide for your own support by an attention to some active employment, for a considerable part of the week; or if you should be engaged in missionary services; you will, of course, have bodily exercise enough, without seeking it. Your object then will be to redeem as much time for study as you can. But even then, study should never be continued too long at a time—We are always in danger of extremes. The danger of an extreme attention to study, is that to which I know you are most prone, and therefore I have said so much to guard you against it. But the extreme of studying too little, is still more blameable, and more reproachful. The minister of the gospel, who has any tolerable command of his time, and yet spends little of it in preparing "beaten oil for the sanctuary," but loiters away his hours, or even employs them in some active services, because they are more agreeable to him than close study, is chargeable with guilt in the sight of God, and ought to feel a very uneasy conscience, till he is brought to act more like a faithful servant of the great Lord of the gospel vineyard.

But of all the moths which consumed my time, in the earlier part of life, the most destructive and vexatious was *unprofitable company.* At first I was drawn into some parties, which met in different places, but I soon got rid of these. My chief perplexity was from the visits and calls of my own people. There were among them—as I believe there are in almost every congregation—some who seemed to think that their minister's house was the most proper place to get rid of the idle hours which hung heavily on their hands. These saunterers and loungers would sometimes rob me of half a day, or a whole evening at a time. An hour was thought by them a short visit. They often came directly into my study, and there was no alternative but to bear with them, or to tell them to depart. The latter I never did—But at length I fell upon an expedient, with which I believe you are acquainted. I directed that no body should be shown into my study but by myself; and that I should not be sent for to see any one who did not expressly state that he wished to see me. When I was sent for, as for a while I often was, I went to my parlour with my pen in my hand and did not take a seat, but inquired of the visiter what was his business. If I found that he had business, I took him immediately to my study, and attended to it carefully. But if—as was the case more than nine times out of ten—I found that he had really no business, I talked sociably and civilly with him for a few minutes, still keeping on my feet, and then begged to be excused, on account of my engagements in my study. This system never gave offence that I heard of, in more than a single instance, and that not of a serious or lasting kind. Your good mother, however, helped me out with my plan very much, or I suspect it would not have succeeded as well as it did. I have read of an excellent clergyman, who placed in large letters over his mantle, where it would meet the eye of every one who entered his study, this pithy admonition—BE SHORT. In some way or other, you must contrive to have your time much to yourself, in the early part of your ministry. It is essential to your improvement, and much both of your present and future usefulness will depend upon it. I find that it is getting to be the practice with some of our brethren, to let it be known

publickly, that they do not see company at all, during certain hours of the day. This is, I think, by no means unreasonable in itself; and yet it is attended with some real inconvenience. A stranger, whom you may much wish to see, may be sent away, and you never see him. Or an important concern, demanding immediate attention, may be unduly postponed, and perhaps the opportunity of attending to it be entirely lost. On the whole, I would rather choose to see those who call, and when necessary, to tell them frankly that my engagements in my study forbid me to spend more time in conversation than is necessary to the most summary attention to the subject of the call. I have practised pretty much on this plan for some years past, and I do not know that it has offended any one. Neither a physician nor a lawyer, hesitates to make a professional engagement the avowed reason for leaving any company whatever; and why should not the same privilege be granted to a clergyman? I think that on some suitable occasion you should publickly explain this subject to your people, and then steadily act on the plan which you shall have announced to them. I have said so much on this point, because your settlement in a large country village will, I know, render it one of the most difficult points to manage. Our brethren who live in a sparsely settled country, where but few calls are made upon them, have difficulties enough of another kind, but in escaping this they have one considerable advantage.

One other way in which time may be lost I shall barely mention: it is the consuming of a portion of it in *a musing mood*, on something that is useless or impracticable. Guard against a habit of this kind—it grows by indulgence. Go immediately and resolutely to your proper business, whatever it may be; and when it is despatched, turn without delay to something else. Apply all your powers to what you are about while it is before you, and when you are exhausted cease altogether, and take exercise or recreation.

After guarding against the loss of time, the next thing is to take care to spend it to the greatest advantage. You ought to have a well digested plan for the filling up of every portion of your time, that none of it may be lost in thinking what you are to do next, or because you feel as if you had nothing to do; and that no part of your duty may be neglected, but every part receive, and that seasonably, a just proportion of your attention. I am well aware, that now when you have a family and a congregation to look after and provide for, you cannot be as methodical and regular in the distribution and employment of your time, as when you were a student of college, or of the Theological Seminary. Still a plan, and a fixed one, is indispensable, if you would use your time to the most advantage. When interruptions break in on your arrangement, let them displace the business of the hours at which they happen, and let the rest proceed as usual; unless that which has been displaced cannot be delayed, and then let it take the place, for once, of something that will not suffer by delay. Have stated hours for the whole *routine* of your family concerns, and observe them strictly—for rising and going to bed, for meals and for family devotion.

Assign your most important studies, especially your preparations for the pulpit, to those portions of your time which will be least liable to interruption, especially if these will coincide with those which experience has taught you will commonly find your mind most active and vigorous. Firmly resolve to read no entertaining books at such times; but to give all your attention and all your faculties to your proper business. Some study best in the morning, and some in the evening—A part of both is, I think, generally to be preferred. But consult your own experience; only abide steadfastly by your arrange-

ment, after you have formed it. Newspapers, and works of mere entertainment, should never occupy the hours of serious business. Let them be assigned to some remnants of time that can best be spared, or which could not otherwise be more usefully employed.

I shall only add to this long letter, a caution against *late hours* of study. By late hours, I mean all that follow ten or eleven o'clock in the evening. Nothing is at last gained, but much lost, by night studies. They may seem to be advantageous for a while, but eventually they injure and sometimes destroy eyesight, and indeed impair the general health. They are therefore to be avoided, both as a matter of prudence and of duty. Doubtless there must be some occasional violations of this, as of other rules; but let them always be the fruit of unavoidable necessity, and never of voluntary choice—never let them become a habit. Keep constantly in mind that your time, health, and all your powers, are sacredly devoted to the most important service in which a human being can be engaged, and try to use, and preserve, and manage them all, in such manner as shall most promote the glory of God and the good of mankind—The Lord direct and bless you. Farewell. —— ——.

Miscellaneous.

To the Editor of the Christian Advocate.

Sir—In reading the last number of "Israel's Advocate," I find in the report of a committee appointed to devise a plan for a settlement in this country of Jewish converts, the following sentence: "Abandoning, therefore, all idea of recommending to the Board any plan which contemplates the purchase of *so much* land, your committee next turned their attention to the plan of *amalgamation;* or of inducing the converts to mingle indiscriminately with our fellow citizens and fellow Christians, both in church and state." The committee add, that "this has been recommended to the Board, and referred to your committee in a valuable communication from one of our distinguished vice-presidents,* addressed to our venerable president." It does not appear that "the plan of amalgamation," as it is called, has been recommended by the committee; and yet such a recommendation seems to have been forborn, not from any thing considered as objectionable in the plan itself, but because, for the present, it was thought by the committee not to afford the aid believed to be indispensable. What I have now stated, sir, has given rise, in my mind, to a number of inquiries, which I do not feel myself competent to answer; and my present communication is designed to suggest them, in hope that I may obtain satisfaction from those who are better instructed than myself: and from no one should I more cheerfully receive instruction, than from the eminent and excellent man, from whom the committee state that they have received the recommendation of the plan which they announce. My inquiries are such as these—Does the *amalgamation* contemplated and recommended, mean that the Jewish converts should be encouraged to intermarry, as well as in other respects to "mingle with their fellow citizens and fellow Christians;" so that in a generation or two their distinctive national character as Jews shall no longer exist, but be completely absorbed and lost in the promiscuous population of the country? If so, and if this measure were general in Chris-

* The Rev. Dr. Livingston, Professor of the Theological Seminary of the Reformed Dutch Church in North America.

tian countries—as it ought to be if advisable here—is it not manifest that the Jews, on their conversion to Christianity, can never return *as a people* to the land of their fathers? Or is there to be no such return? Or if there is, are we to look for it before the Jews are generally converted to the Christian faith; so that their conversion generally is to take place after their return? Have we reason to believe that as soon as the Jews are converted to Christianity, it will be incumbent on them to lay aside *all* their rites, and *all* their national character, and be completely amalgamated with the mass of mankind? Or will there be some national distinction still kept up; and if so, in what, probably, will it consist? If the Jews are to be specially instrumental in bringing in "the fulness of the Gentiles," must they not in some way preserve their national character? Is it, or is it not, probable that they are to be a separate people till the end of time?

In proposing these queries, be assured, sir, I am not influenced by a cavilling spirit, but by one of serious and conscientious inquiry. I am engaged with others, and that most cordially, in measures for meliorating the condition of the Jews, and gaining them to the Christian faith. And it does seem to me, that the inquiries I have stated have a close connexion with the propriety of adopting or rejecting the plan which has been proposed to the committee and is yet in contemplation. QUÆRENS.

We are persuaded that the following *Obituary* will gratify, and we hope edify, many of our readers. We personally knew, and greatly loved and esteemed the subject of it. He will be remembered with gratitude, and often referred to, by the friends of missions, for a long time to come. We therefore determine to preserve this memorial of him in the pages of the Christian Advocate.

Obituary of the Rev. William Ward, one of the Serampore Missionaries.

From the Monthly Friend of India, for April, 1823.

We are now called to mourn over one of the most afflictive dispensations with which we have ever been exercised. Our dear brother Ward, whose help and Christian society we have enjoyed for nearly twenty-four years, has been removed by death almost without any warning. Since his return from Europe his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe, indigestion attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course, however, and taking abundant exercise on horseback, his health seemed so much restored, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the Monthly prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16. "He

that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

> The best obedience of my hands,
> Dares not appear before thy throne;
> But faith can answer thy demands,
> By pleading what my Lord has done—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual; but about five in the morning of Thursday, the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years, he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the printing-office as usual about ten, and among various letters on business, he wrote to the Brethren Peggs and Bampton at Cuttack in the course of the forenoon—the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th March, the day after they had received from Dr. Marshman the melancholy tidings of his removal—"In his last note to us dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the Cholera many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the Cholera, as he had not then heard of

his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing-office till past twelve, in which interval he wrote the letter to brother Peggs and Bampton from which the quotation is taken which so fully discovers the happy state of his mind. After this he begun a letter to the Rotterdam Bible Society; which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist, and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter:

"When my dear Father came from the office and reclined on the sopha, I was sitting in the same room writing a letter, and my Mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sopha he in his usual affectionate way asked me, what I was doing; to which I replied "writing a letter." He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the Cholera: my beloved Father assured him of his sympathy and gave directions to another native brother to see that a coffin was made for the child, adding "I fear I have something of the cholera myself." This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the Doctor. He replied, "No child; 'tis nothing of consequence." Happily however I did not wait for his leave; but wrote to the Doctor, begging he would call immediately to see my Father. He came and my Father again repeated his fears that he had a slight attack of the Cholera. The Doctor told him there was no reason to think so, and said he would send him some medicine. Just before the Doctor came, I went and told my Mother that I feared my dear Father was seriously ill. She was alarmed, and asked him how he felt; to which he replied "not well," as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him and asked what he wanted; to which he replied, "Nothing child, only I feel very ill." I immediately ran to my mother, begging her to come to my Father. She came, and learning from him that he had the cramp and feeling his hands cold, she burst into tears and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, "Call brother Carey and brother Marshman." I ran instantly to do this, and in a few minutes the alarm spread through the premises and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey, and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed; but felt exceedingly inclined to sleep or at least to doze. The medical gentle-

men then intreated that he might be left to himself, in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue, in a state of suspense which words cannot easily describe.

About nine in the evening he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered—the rest retired. Our deceased brother remained quiet and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult him. He advised a fomentation of the side, if the pain should continue. This was tried, and gave immediate relief. With this exception he was free from pain and perfectly quiet during the night, appearing in a dozing state and saying nothing—Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended an injection, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The injection however produced no effect; but he still continued quiet and easy. Another injection was then prescribed; but by the time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning, we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter, though he continued perfectly quiet and apparently free from pain. About twelve his pulse declined so much as to take away all hope; and about five in the afternoon, he ceased to breathe, in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previously. His step-son, Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognise them.

Thus, in the fifty-fourth year of his age and the twenty-fourth of his Missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day,

the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter arrived from thence, to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission burying ground in a hearse—the body together with the coffin being so heavy, that it was feared our native brethren and the friends around, would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serampore and its neighbourhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus, thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence both in English and Bengalee, and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother at the Lall-Bazar Chapel in Calcutta, from Prov. x. 7. "The memory of the just is blessed," to the largest congregation ever seen at the chapel—many friends of religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, Serampore, at which were present the Governor, his Excellency Col. Krefting, and nearly every European inhabitant of Serampore, both Danish and English, with a number from Ishera and Barrackpore. As he had fixed on no passage of scripture himself, Dr. M. took this declaration of the Apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23d, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung with black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had therefore known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon with these particulars, may possibly appear in the course of two or three months.

In reviewing this sudden and afflictive providence various reflections crowd on the mind. The first are, those of almost indescribable distress at the loss sustained—not only by the denomination to which our brother belonged, but by the church and the cause of God at large, particularly as far as relates to India; for although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a Christian, a husband, a father, a colleague and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion: and those particularly whose spiritual good he laboured to promote and whose hands he laboured to strengthen by his preaching,

his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

But while we thus mourn the loss of our beloved brother and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us and such a blessing to the cause of God, arose wholly from the grace of God so richly manifested in him. This grace still remains, an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency, as though the Great Redeemer did not still live to carry on his own work, who is the Sovereign Head of his Church, and from whom come not only every gift intended for the use of his cause, and all that diligence and love which may enable a man possessing such to labour even more abundantly than others, but the blessing which must render these gifts and this labour effectual, and without which even a Paul might plant, and an Apollos water wholly in vain,—would be, to sin against God, and to act contrary to the examples left us on divine record. When Saul and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David, in the midst of grief perhaps never exceeded, "bade them teach the children of Judah the use of the bow," to prepare them for future action, and exhorted the men of Jabesh Gilead, who had already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.——When Hur, and Aaron, and even Moses were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be "strong and very courageous" amidst the overwhelming grief which must have filled their minds, at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was, that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

In the beginning of the gospel also, when Stephen was prematurely removed in the midst of his high career of usefulness, a man "full of faith and of the Holy Ghost," who so preached the gospel that its fiercest adversaries were not able to resist "the wisdom and the spirit by which he spake," how deeply must the loss of such a man have been felt by all who loved the cause of God, then so much in its infancy. We do not find however, that while they so feelingly "made great lamentation over him," the disciples and brethren had the least idea of lying down in despondency. On the contrary they took courage and "went every where preaching the gospel;" and respecting some of them, it is expressly recorded, no doubt for our encouragement, that "the hand of the Lord was with them and a great number believed and turned to the Lord." (See Acts xi. 21.)—And when, a year or two after this, James, one of the three disciples so eminently distinguished by our Lord during his life, and so justly esteemed one of the "pillars" of the infant apostolic church, was prematurely cut off by the sword, Peter also being seized and put in prison—we do not find that this had any other effect on the minds of the other brethren than that of causing them to make prayer to God without ceasing for Peter, and no doubt for the cause of God in general, that it might not suffer by these afflictions. And by far the greatest extension of the gospel was granted after this period. Unworthy as we are, we are still engaged in the same cause, and every degree of blessing must flow from the same source; and seeing we serve him who is "Jesus Christ, the same yesterday, to-day, and for ever," we ought to renew our trust in his mercy and his Almighty power, and to abound more and more in prayer, and in the work of the

Lord, knowing that he will never fail nor forsake those who trust in him.

The brethren at Serampore indeed have been thus called to renew their trust in God, while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us; but which through the Divine mercy, was succeeded by the Divine blessing, to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our missionary brethren were in succession carried to the grave, in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever, the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off in a liver complaint, scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher among all the four brethren who came out together.—And to complete the measure of affliction, the next October, Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years below that of our now deceased brother. At that critical period, that four of the only seven missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India, has been the fruit of the Divine blessing since experienced, on humble and persevering effort, accompanied with constant prayer. Surely then in every affliction and bereavement, we ought to look directly and *wholly* to Him, with whom is the residue of the Spirit, who cannot be unmindful of his cause or of his promise, and who has declared that all nations shall be blessed in the Redeemer,—and that He, *Jehovah*, will accomplish this glorious work in his own time.

The human mind, however, which is continually prone to run to the extremes either of presumption or despondency, is ever apt to misinterpret the dealings of God with his church. Thus when any of the servants of God are taken away, peculiarly fitted for some particular work in their day and generation, we are ready to sink in despondency, and to exclaim, "such and such an eminent servant of God is taken away, and how can the loss be repaired? how can the cause of God now go forward?" We forget that these servants of God thus peculiarly gifted, were raised up to do a certain work; and that if they are now called to rest, the precise work no more remains to be done for which Divine wisdom thus raised them up and endued them with peculiar talents. Thus Divine wisdom has suffered no disappointment; for these have fulfilled the work *they were intended* to accomplish, and have now entered into the joy of their Lord, leaving to others whom Divine grace may raise up, that work which is suited to their capacity and intended for them to fulfil. Therefore while we so heavily mourn those removed, who are necessarily dear to us for their work's sake, we should consider that Divine wisdom has removed them, only because their peculiar work in the church

militant below, was fully accomplished; for had it not, their Saviour, who has the keys of death and of the unseen world and who—"shutteth and no man openeth," would surely have detained them longer below.

Thus respecting our beloved brother, while he was so endeared to us in every capacity, that had our feelings been consulted we should never have suffered him to enter into rest, but with ourselves; the work for which God pre-eminently raised him up was evidently that of Printing the Scriptures in India; and we believe that to him was shown herein grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, "unto me who am less than the least of all saints is this grace given, that I should *print* among the heathen the unsearchable riches of Christ,"—could he have foreseen the Divine goodness to him, he might have added—"*in twenty of their languages;*" for the *twentieth* version of the New Testament in the languages of India, printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Testament of our Lord and Saviour Jesus Christ in twenty languages, spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these First Editions of the Scriptures overcome, the way is now made easy: Second and succeeding editions with the same types, involve so little difficulty, that the various native Christian brethren and others trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

Seeing then that infinite wisdom and love thus guide all things however mysterious, and that these are ever the same, what remains but that we all, who have seen so many of the servants of God around us removed in the past year, adore in humble silence what we are unable to comprehend, take new courage and go forward in the work of Him who will cause his church to increase, till, like the stone cut out without hands, it shall have filled the whole earth.—And to animate us thus to abound in the work of the Lord and do our own peculiar work in our day and generation, what can tend more than the example and the end of our beloved brother; whose life, at least for the last twenty-four years, amidst all the difficulties and trials he had to share with his brethren, was one uniform course of high usefulness and happiness of mind; and who, after so long a course of bodily and mental labour and spirituality of soul, was in heaven adoring before the Throne of the Lamb, within forty-eight hours after he had delivered his last message for his glorious Redeemer below! Let us then lift up the hands which hang down and confirm the feeble knees, and looking to Jesus, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we *know*, that however prematurely, as to an eye of sense, we may seem to be called away, our labour, worthless as it may be, shall not be in vain in the Lord.

THE name of JOHN THORNTON, of London, is, we know, associated in the minds of many of our readers

with almost every thing that characterizes fervent piety, and distinguishes Christian liberality. He was not however distinguished as a writer; and we did not know that he had ever attempted poetry, till we cast our eyes on the following lines in the Evangelical Magazine for December last, which are there said to have been "written by that great Christian philanthropist, John Thornton, Esq. of Clapham, upon his receiving a mourning ring from a cousin of his own name, lately deceased.

"Welcome, thou presage of my certain doom!
I too must sink into the darksome tomb;
Yes, little prophet, thus my name shall stand,
A mournful record on some friendly hand:
My name?—'tis here,—the characters agree,
And every faithful letter speaks to me!
Bids me prepare to meet my nature's foe,
Serene to feel the monster's fatal blow;
Without a sigh to quit the toils of time,
Secure of glory in a happier clime:
Then mount the skies—forsake my old abode,
And gain the plaudit of a smiling God;
Receive, Lord Jesus, body, soul and spirit;
Behold my plea—thy sufferings and thy merit."

The writer of these lines died in the Lord 1790, aged 71.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *by James Murdock, D. D.*

(*Continued from p.* 84.)

Dr. Murdock, having finished his exposition of the text, proposes these two questions for discussion: 1. Why was an atonement necessary? 2. And how did the mediation of Christ answer the purpose? But before he enters on the discussion of these points, he undertakes to answer, as a preliminary, the following question: "What are the reasons which either induce or require God, to inflict any punishment whatever on transgressors?" For this he assigns three reasons; first, the intrinsic evil of sin; secondly, the good order and happiness of his kingdom; and thirdly, the personal benefit of the individuals who transgress. All these, however, might be included in one. The only reason for which God punishes sin is its evil. If it were not evil in its own nature, it never could interfere with the good order and happiness of his kingdom. This is only one way in which the intrinsic evil of sin is manifested. This reason is not, therefore, properly distinct from the first; and as to the third, it is still the evil which is in sin, that requires that it should be punished even in the children of God. But we should not have found any fault with these reasons, if we had not perceived that on these distinctions the author builds his whole system of the nature of the atonement. With the first of these reasons, according to him, the atonement has nothing to do: "nothing that a Mediator could do would remove it." But an extract from the sermon will best convey the professor's meaning.

"Of the three grounds of punishment just enumerated, the first is, in the nature of things, removeable in no other way than by a change of character, either in God or in the sinning creature. Nothing that a Mediator could do would remove it. The holy and unchangeable God can never cease to abhor sin. He must forever feel differently, and be inclined to conduct differently, towards the righteous and the wicked. Nothing can ever bring the infinite mind, which is purity

itself, into harmony with the polluted souls of sinning creatures. They must become holy; this, and this only, can remove the first ground of punishment.—And this certainly will remove it; because when creatures cease to be sinners, they must cease to be odious in the sight of God. Their new and holy characters render them now lovely in his view; and he can therefore feel no repugnance, so far as their present characters are concerned, to embracing them as his dear children.—Such a change in the sinner's character, will likewise remove the third ground of punishment, which was the reformation of the sinner himself. Because this object is already obtained, by the change supposed.

"Only the second ground of punishment then remains to be removed; and to remove this, and this only, is the proper business of an atonement."

Here we have the true foundation of Dr. M.'s theory. Though sin might be punished in the transgressor, on account of its intrinsic evil or ill desert, yet the sufferings of a Mediator have no respect to this; they can have no effect upon it.—This is only to be removed by making the sinner holy, which, we are told, is all that is necessary. As these radical principles are all important in this subject, we might have expected something in the way of proof; but the preacher has contented himself with a string of assertions, to which it would be easy to oppose as many negations. But our object now is to exhibit to the reader, a just view of Dr. M.'s theory; our remarks upon it shall be made in due time. We shall therefore extract a number of passages from the discourse, that it may be clearly seen that we do no injustice to the learned professor, in the representations which we make of his system.

"Thus far we have been examining and attempting to ascertain, precisely, the nature of the difficulty which it was the business of the atonement to remove. The difficulty, it appears, consisted wholly in the second ground of punishment; that is, in the necessity of distributive justice to the well being of the universe.

"To remove this difficulty, and to enable God righteously to pardon the repenting sinner, the atonement must give the same support to law, or must display as impressively the perfect holiness and justice of God, as the execution of the law on transgressors would. It must be something different from the execution of the law itself; because it is to be a substitute for it, something which will render it safe and proper to suspend the regular course of distributive justice.—If such an expedient can be found, then an adequate atonement is possible; otherwise it is not.*

"Now such an expedient, the text represents the sacrifice of Christ to be. It is "a declaration of the righteousness of God; so that he might be just,"—might secure the objects of distributive justice, as it becomes a righteous moral governor to do;—"and yet might justify," or acquit and exempt from punishment, him that believeth in Jesus. It was in the nature of it, an exhibition or proof—ενδειξις—of the righteousness of God. It did not consist in an execution of the law on any being whatever; for it was a substitute for an execution of it.—It did not annihilate the guilt of the transgressors, or cause them to be either really or apparently innocent; for this was impossible: it rather proclaimed the atrocity of their guilt.—It did not fulfil the law, or satisfy its demands on transgressors; for then their acquittal would have been an act of justice, not of grace; and the atonement would have been but another mode of executing the law itself, not a substitute for it. Its immediate influence was not on the characters and relations of men as transgressors, nor on the claims of the law upon them. Its direct operation was on the feelings and the apprehensions of the beings at large, who are under the moral government of God."

"The only difficulty is to understand how this exhibition was a display of the righteousness of God. To solve it, some have resorted to the supposition that the Son of God became our *sponsor*, and satisfied the demands of the law on us, by suffering in our stead. But to this hypothe-

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* See *F. G. Süskind*, über die Möglichkeit der Straffen-Aufhebung oder der Sünden-Vergebung, in *Flatt's* Mag. für christ. Dogm. St. I. S. 1—68. and *C. G. Brettschneider's* Handbuch der Dogm. §. 158. Band II. S. 248—278. Also *Dr. J. Edwards*, Three Serm. in Selectt. on Atonement, pp. 330—337. *Dr. Maxcy's* discourse, ibid. pp. 206—208. *Dr. Smalley's* Sermon, ibid. pp. 112—114. *Dr. Griffin*, on the Extent of the Atonement, pp. 22—27. *Mr. Burge*, Essay on the script. doctr. of Atonement, pp. 39—66.

sis there are strong objections. To suppose that Christ was really and truly *our sponsor*, and that he suffered in this character; would involve such a transfer of legal obligations and liabilities and merits, as is inadmissible: and to suppose any thing short of this, will not explain the difficulty. For if, while we call him a sponsor, we deny that he was legally holden or responsible for us, and liable in equity to suffer in our stead; we assign no intelligible reason, why his sufferings should avail any thing for our benefit, or display at all the righteousness of God.—Besides, this hypothesis,—like all the others, which suppose the Son of God to have first entered into a close, legal connexion with sinful men, and afterwards to have redeemed them,—would make the atonement to be a legal satisfaction for sin; and then the acquittal of the sinner would be no pardon at all, but would follow in the regular course of law.—We must, therefore, resort to some other solution. And what is more simple, and at the same time satisfactory, than that which is suggested by the text? The atonement was an *exhibition* or *display*. That is, it was a *symbolical transaction*. It was a transaction, in which God and his Son were the actors; and they acted in perfect harmony, though performing different parts in the august drama. The Son in particular, passed voluntarily through various scenes of humiliation and sorrow and suffering; while the Father looked on with all that tenderness and deep concern, which he—and none but he—could feel. The object of both, in this affecting tragedy, was to make an impression on the minds of rational beings every where, and to the end of time. And the impression to be made, was, that God is a holy and righteous God; that while inclined to mercy, he cannot forget the demands of justice, and the danger to his kingdom from the pardon of the guilty; that he must shew his feelings on this subject; and shew them so clearly and fully, that all his rational creatures shall feel that he honours his law while suspending its operation, as much as he would by the execution of it.

"But how, it may be asked, are these things expressed or represented by this transaction. The answer is,—symbolically. The Son of God came down to our world, to do and to suffer what he did; not merely for the sake of doing those acts and enduring those sorrows, but for the sake of the impression to be made on the minds of all beholders, by his labouring and suffering in this manner. In this sense, it was a symbolical transaction. And the import or meaning of it, as of every other symbol, is to be learned either from the circumstances and occasion of it, or from the explanation that accompanies it. Hence all that either reason or revelation teaches, respecting the object of Christ's visit to our world, may properly be applied to the explanation of this significant transaction.—Does any object, that viewed in this light, it is an obscure and unnatural symbol? I might ask the objector to shew the natural fitness of other symbols both human and divine, to express the import which is ascribed to them. Words, for instance, are symbols of human thoughts and emotions. But what is there in the nature of articulate sounds, to make them significant of the thoughts and emotions of the soul? or to make each word significant of one particular thought, rather than another? The only answer here, is that men have agreed to use certain sounds as symbols of certain thoughts; and thence it is, they have acquired a meaning."

"According to the view we have taken of the nature and design of the atonement, the justification of believers is not a justification founded on the principles of law and distributive justice. It is an *absolute pardon*, an act of *mere grace;* and of grace on the part of God the Father, as well as on that of God the Son. For the operation of Christ's sacrifice, it appears, was not on the regular course of distributive justice in regard to individual transgressors. Its influence was on the public feeling respecting the character of God. And it only enabled God, with honour to himself and safety to his kingdom, to gratify the desires of his heart by the pardon of repenting sinners. Justification, therefore, is a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the persons justified, forever unsatisfied. This is a legitimate inference from the principles which have been advanced. And it is confirmed by the following considerations."

"If the atonement causes transgressors to be justified on the principles of law and distributive justice, either it must change the principles of the law itself, or it must divest the transgressor of guilt and ill desert, or it must legally and fully satisfy the demands of the violated law upon him.—But the first is impossible. The law of God is founded on the eternal and immutable principles of distributive justice. It renders to every man according to his deserts. Till the distinction between right and wrong shall cease to exist, or the Omniscient cease to discern it and regard it; the principles of the divine law must remain unaltered. The atonement then did not change the law.—Neither did it divest

the transgressor of his guilt and ill desert. It could neither recall the deeds he had committed, nor change their moral character, nor separate from him the guilt of them. It therefore could not make the transgressor to become really innocent. Nor did it 'cover over' his sins, or conceal them and cause them to be overlooked and forgotten. For, the pardoned sinner not only remains, in fact, the same guilty creature he was before; but he is viewed and treated by his Maker, as personally guilty; and he must feel himself to be so, and ingenuously confess and mourn over his transgressions, in order to obtain forgiveness; and if received to mercy, he must forever adore and praise the abounding grace of God in his salvation. The atonement then, did not divest the transgressor of his guilt or ill desert.

"Neither did it satisfy the demands of the violated law upon him. For, what were the demands of the violated law? Not, that some transferable good should be surrendered and paid over to God or to the law, as being forfeited by the transgressor. The law did not ordain, that, in case we sinned, certain privileges or valuable possessions held by us, should be forfeited into the hands of another or to the public, who might sue for them and recover them. Had this been the case, the Mediator might, perhaps, have been able to pay the forfeiture, or something equivalent to it; and thus have virtually satisfied the law. But the law ordained no such thing. When transgressed, it requires no payment, no transfer of any thing whatever, to another. What then does it demand? That the sinner *himself* suffer the punishment, which it denounces. The violated law holds *him* personally guilty, and it requires that due punishment fall on *his* head, and on his only. For the law of God, as already observed, is founded on the principles of distributive justice, which renders to every one according to his deserts. It therefore, carefully discriminates between the innocent and the guilty; and it never suffers the distinction to be overlooked or forgotten. When once a creature becomes a transgressor of its commands or prohibitions, it never is satisfied, and never can be, with any thing short of the full execution of the threatened penalty on the transgressor himself."

"And thus also the bloody sacrifice of the Mediator, was not what the law of God demanded, or could accept, as a legal satisfaction for our sins. All that it could do, was, to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by an execution of the law. It did not cancel any of the claims of the law on us. And hence, after the atonement was made, God was under no legal obligations to exempt any man from punishment. If he had never pardoned a single transgressor, neither the law nor distributive justice would have been contravened. And if he pardons at all, it is mere grace. Or to state it otherwise, the atonement was not of such a nature as to require God to pardon us, but it enables him to do it with credit to himself and safety to his kingdom.

"The atonement was not a legal or a forensic transaction. It was altogether extrajudicial, or out of the ordinary course of legal procedure. It was an expedient for avoiding a legal procedure in regard to believers. It was in its nature, simply a display or exhibition, intended to impress on all creatures a deep sense of 'the righteousness of God' as a moral governor."

The attentive peruser of these extracts will be at no loss to understand the theory which is proposed and defended in this sermon; but in order that it may be clearly exhibited to the most cursory reader, we will present an outline of the scheme, still employing, as far as practicable, the language of the preacher.

The radical principle, and we think the πρωτον ψευδος, of the whole system is, that the atonement has no respect to the evil nature of sin, considered in itself—This is a proper ground of the punishment of the transgressor, but cannot be removed by any thing that a Mediator can do. The atonement can only effect the removal of that ground of punishment which arises from the tendency of sin to disturb the good order and happiness of the universe. It is not the execution of the law on any being, but must be something different from this, as it is a substitute for it. The atonement therefore does not fulfil or satisfy the demands of the law against transgressors; its immediate influence was not on the characters and relations of men as transgressors, nor did it alter the claims of the law upon them. In this transaction

Christ did not become our *Sponsor* to satisfy the demands of the law in our stead: this would be to make the atonement a legal satisfaction. But the atonement was an *exhibition* or *display* of the righteousness of God. It was a *symbolical* transaction, the object of which was to make an impression on the minds of rational beings—a method of showing clearly and fully, that God honours his law while suspending its operation, as much as he would by the execution of it. It is therefore merely a symbolical transaction, the meaning of which must be learned from the circumstances or explanation accompanying it. In this respect it resembles words, which are symbols of thought; or sacramental signs, which signify spiritual blessings. This symbol, however, has a natural fitness to express its object; but its object was not so much to enlighten the understanding, as to impress the feelings of creatures—not to exhibit the intellectual conceptions of the Divine mind, but the determinate purposes and holy feelings of God.

This being the nature of the atonement, it follows, that the justification of believers is not founded on the principles of law and distributive justice. Justification is a real departure from the regular course of justice; and such a departure from it as leaves the claims of the law on the persons justified, forever unsatisfied; therefore, the pardoned sinner not only remains in fact the same guilty creature he was before, but he is viewed and treated by his Maker as personally guilty; the atonement did not divest the transgressor of his guilt—

Here we have Dr. M.'s theory of the atonement; and, certainly, no one can complain that he is not sufficiently explicit. Whatever may be thought of his opinions, he is honest and open in disclosing them to our view. From an utter abhorrence of all misrepresentation of the opinions of others, we have been induced to form this summary, almost entirely from the author's own language: for we are certain that many intelligent Christians, in this part of the country, will scarcely believe that any one, who is not professedly a Socinian, would make such declarations as are contained in this discourse. But our plan is not to attempt to render opinions odious by referring them to some heretical system. If we cannot show them to be erroneous by a fair appeal to reason and scripture, we shall not make the effort to beat them down with other weapons. Whatever opinion cannot stand the test of thorough discussion, however long it may have been cherished, and however important it may be esteemed, let it be abandoned. Evidence is always arrayed on the side of truth, though her voice is not always heard; we are, therefore, not afraid of the free discussion of any doctrines, for if they are untrue they ought to be discarded, and if they are sound, they will be more firmly established by a full and fair investigation.

We shall now proceed to make some remarks on Professor Murdock's theory, and if they should run out to a length which may be inconvenient to some readers, we hope for indulgence, when it is considered that the subject is of infinite importance.

1. Our first remark is, that this theory is wholly unsupported by the testimony of God, in his word. We know, indeed, that Dr. M. has taken some pains to show that the text, which he has placed at the beginning of his sermon, favours his ideas of the nature of the atonement; but supposing his interpretation to be correct, it still goes but a very little way towards making out this theory. It merely declares that the atonement is an exhibition of the righteousness of God: this is one end which it accomplishes; but it does not follow, that it is the *only* end. Besides, it may exhibit the

righteousness of God by being the execution of the penalty of the law upon the sinner's surety: indeed, this is the only way in which it can have this effect, according to our ideas. Most commentators, that we have consulted, take this view of the text. But is it not very remarkable, that Dr. M. has not resorted to the Bible at all for evidence of the truth of his opinions? When he leaves the discussion of his text, he seems to take leave of the scriptures. Now, to us, this looks very suspicious. Do we know any thing—can we know any thing of the atonement, but from the sacred scriptures? And are they not very full on this subject? Do they not present the subject under a variety of aspects? Why then did not Dr. M. found his system upon plain and repeated declarations of the word of God? A theory in revealed theology, not founded on explicit declarations of the inspired volume, is no better than a hypothesis in philosophy, supported by no experiment. If God has declared the nature and end of the atonement in his word, we should receive his testimony submissively and cordially; if he has not condescended to declare what it is, we shall never be able to find it out by our subtle speculations and distinctions. Is it not then an unaccountable thing, that Dr. M. has not even compared his theory with the numerous declarations of sacred scripture on this subject? We shall for ever protest against this method of constructing theological systems without the aid of the Bible. It is the very bane of sound theology. Until men (and above all men, professors in theological seminaries,) shall consent to come to the word of God, and receive its doctrines simply as they are revealed, and not strive to be wise above what is written, we shall make no real progress in divine knowledge. We shall be overrun with refined theories, which will supplant each other as rapidly, and with as little advantage to the world, as the fanciful systems of natural philosophy, before that science was reduced within its proper limits and placed on its true foundation. In our times, every man, who has ingenuity enough to spin out a fine theory, immediately falls in love with it, and dreams that great improvements are making in the sublime science of theology. But certainly, if theologians would study their Bible more, and theorize less, the prospect of advancement would be much more flattering.

But Dr. M.'s theory is not merely naked of scriptural support; it appears to us in direct hostility with scripture. Some of his strong assertions have a good deal the appearance of setting scripture authority at defiance. We know that was not his intention, but men in his station ought to regard even appearances. The holy scriptures teach that "*Christ hath redeemed us from the law, being made a curse for us—that he bare our sins in his own body on the tree—that he gave himself the just for the unjust—was wounded for our transgressions, and bruised for our iniquities—when we were without strength, died for us* —that he was *made sin for us—is our propitiation—gave his life a ransom for all—an offering and a sacrifice to God*, and some hundred other passages, of like import. But Dr. M., without even troubling himself to explain any of these texts, goes boldly forward, and declares that the idea of Christ being a *sponsor* is incorrect—that he never satisfied the law, nor suffered the execution of its penalty, nor removed the believer's guilt—that the atonement is a *symbol*, an *exhibition*, a *display*, a means of expressing the *feelings* of God, merely intended, not to inform the intellect, but make an impression on the feelings of rational creatures. How incomprehensible must be the language of scripture, if it means what Dr. M.

teaches respecting the atonement! But by what methods does he establish these opinions, which appear to be so strange to the sacred oracles? By the help of a few distinctions, and a goodly number of bold assertions. We have, after all our search, found no other support for these new doctrines.

We have not been able to find that the learned Professor has resorted to the Bible for a single auxiliary text, in support of his theory. He boldly asserts that so it is, and so it must be; but why it must be so, he has not condescended to inform us. If all the things which he has asserted without proof are self evident to him, his powers of intuition reach far beyond ours. But we did suppose, that it was incumbent on him to show that his views do not militate with the plain declarations of scripture. This, however, he has not attempted; and unless he has some method of accomplishing it, of which we have no conception, we believe it was prudent in him to keep the declarations of scripture as much out of view as possible. He might, indeed, have said that the texts of scripture, which seem to teach the doctrine of vicarious satisfaction, are all figurative; but the Socinian can use, and has long ago used, this subterfuge, with as much plausibility as Dr. M. possibly could do. For our own parts, we have established it as a principle, to pay no regard to any theological theories, which are not fairly founded on a just interpretation of the word of God; and therefore this want of scriptural support would have led us to reject Dr. Murdock's views at once, if the system had contained no other marks of reprobation upon its face.

2. Our second remark on this theory of the nature of the atonement is, that it is wholy incompatible with the justice of God. It is true, indeed, that it makes the only end of the atonement to be a display of this attribute; "an exhibition of the righteousness of God." But Dr. M. has not informed us how it can produce this effect. He has, indeed, told us that it is a symbolical transaction, and is calculated to make a very deep impression on rational creatures; but he has no where explained the way in which the sufferings of Christ can, according to his scheme, have the effect of displaying the rectitude of God as moral governor of the universe. When he speaks of the atonement as a symbol, he seems to insinuate that there is nothing in the nature of the transaction itself which has any connexion with the end; but that like other symbols, it derives its signification from divine institution; just as words derive their meaning from agreement and use; or as religious ceremonies, which are symbols, derive their import from the appointment of God. We have only to remark on this view of the subject, that in order to know what meaning God has annexed to this transaction, we must have recourse to the scriptures; there is no other possible method of learning what the will of God is in such cases; but as we have seen, no attempt has been made by the learned professor to show that his views are supported by the general tenor of the word of God. He has not even attempted to prove that his theory can be reconciled with the plain declarations of scripture. But our remark is not founded on a mere defect of evidence in support of the theory; we maintain, that according to the view of the atonement taken by Dr. M. nothing can be conceived more manifestly inconsistent with justice. The fact to be accounted for is, that Christ the Son of God, by the determinate counsel of God, endured sufferings unspeakably great. According to the theory under consideration, no sin was charged to his account. He suffered not in the place of any body. The law

was not executed upon him. The transaction then was simply this: The most glorious and innocent person in the universe, who was capable of suffering, was punished in the most grievous manner, having no sins to answer for, either his own, or those of others. Is there any need of argument or illustration on a point so plain? Is there any thing conceivable more incompatible with righteousness than the punishment of an innocent person? And it will not change the nature of the transaction to say, that Christ consented to endure this exceeding weight of misery. For any one to consent to be dealt with unjustly cannot make it just: if a man consent that another should kill him, or deprive him of his liberty, the consent cannot make it right. How then could it be just in God to afflict with pains so inconceivably great, his own Son? If he were considered in the light of a *sponsor*, or *substitute*, then indeed the case would be changed. We shall not now discuss the question, whether a substitute for sinners is admissible; but supposing that Christ did become a substitute, then he could be punished consistently with justice; but if we consider him as an innocent person, subjected to the penalty of no law, and having no demands of justice to satisfy, then there can scarcely be expressed a more self-evident proposition, than that his death and sufferings are irreconcilable with justice. Dr. M. admits, that the regular course of distributive justice is suspended. "*Justification* is a real departure from the regular course of justice;" but this departure from justice does not relate to the sufferings of Christ, but to the remission of the penalty of the law, incurred by transgressors. There is therefore a twofold injustice necessary to be supposed, according to this theory: the one in the sufferings of the innocent; the other in the remission of punishment to the guilty. How God can be just while he departs from the regular course of justice, is what Dr. M. has yet to explain; and how that departure can be an exhibition of his righteousness or justice, is a problem still more difficult to be solved. The Ruler of the universe, in the atonement, departs from the regular course of justice, in the punishment of the innocent, and in the release of the guilty; and yet this transaction is to exhibit his righteousness; that he might be just, and the justifier of him who believeth in Jesus!

We have no doubt that the learned professor has thought much on this subject; and yet it is manifest to us, that he would have done well to extend his views still farther than he has done. His scheme needs much addition to render it in any degree consistent.

3. Our third remark is, that according to this theory the death of Christ has in it nothing of the nature of atonement. An atonement is a satisfaction made to an offended person in behalf of the offender. It is a means of appeasing the anger of the person injured. An atonement for the sins of men must contain in it a *satisfaction* to God on account of their sins. It is an expiation, or propitiation for sin. But according to this scheme, it is a mere symbolical transaction, intended to make the impression that God is righteous. But this is no atonement. Suppose God had fixed upon something else as the *symbol* of this truth—suppose he had annexed to the vivid lightning, this meaning, would there be any propriety in calling this an atonement? Take away all idea of the death of Christ being a satisfaction to law and justice in behalf of sinners, and you destroy the very nature of atonement. The name may be retained, but the thing is gone as completely, as in any system of Socinianism whatever. And *vicarious sufferings* are excluded from this

system by the express and repeated declarations of the author; therefore all inquiries and disputes respecting the persons for whom the atonement was made, are pronounced to be improper, and to arise from not understanding the nature of the atonement. That the author does reject the idea of vicarious satisfaction from the atonement, is manifest from the whole tenor of the discourse, but it is explicitly stated in his third inference, when he says—"These controversies (about the extent of the atonement) arise from the supposition, that the atonement draws after it by necessary consequence, the salvation, or at least the pardon, of all that believe. And they have given no little trouble to those who hold the doctrine of *vicarious satisfaction.*" Now we contend that this destroys the very nature of atonement, and that the word ought not to be retained. Suppose that we were informed, that a number of soldiers had disobeyed orders, and incurred thereby a heavy penalty, but that an atonement had been offered and accepted, is it possible to separate from it the idea of the persons for whom it was made? If an atonement has been made, in whatever it consists, the inquiry will ever be proper; for whom was it made? For every thing which partakes in any degree of the nature of atonement, must have relation to offences, and these suppose persons who are chargeable with them. And an atonement which has no relation to offences committed, is an absurdity; if the word be applied to things of this kind, it is an abuse of language. All that is said in this third inference, in the conclusion of the sermon, furnishes conclusive evidence, that according to the theory of the author, the true nature of atonement is completely destroyed.

4. Moreover, it will appear by an impartial consideration of the principles laid down in this discourse, that an effectual atonement is impossible, because the principal ground of punishing transgressors cannot be removed by any atonement. The author admits that sin deserves to be punished on account of its intrinsic evil; but he asserts, as we have seen, that nothing that a Mediator can do, will have any effect to remove this reason of punishment. Then it must remain in full force, or must be removed in some other way. What that way is, the preacher has undertaken to inform us, p. 16, 17. "They (sinning creatures) must become holy; this, and this only, can remove the first ground of punishment—and this certainly will remove it." Now, however strange this doctrine may appear to some persons, we ought not to be surprised at the earnestness and confidence with which it is asserted; for if this position cannot be maintained, the whole theory is perfectly nugatory. There is no doubt that the principle here assumed, whether true or false, is a corner stone in this fabrick. Let us see then what has been brought to support it. The whole is included in the latter clause of a sentence already quoted. "When creatures cease to be sinners, they cease to be odious in the sight of God." The author seems, however, to have felt some misgiving about this matter; for, in the next sentence, the idea is repeated with some addition: "Their new and holy characters," says he, "render them now lovely in his view; and he can therefore feel no repugnance, *so far as their present characters are concerned*, to embracing them as his dear children." What does he mean by "present characters?" If no more than that a holy God must be pleased with the present holy exercises of a holy soul, it is true, but nothing at all to the purpose. Does God, in viewing the characters of his creatures, extend his attention to nothing but the pre-

sent exercises? Do not all the actions ever performed go into the estimate? Let us suppose two creatures of similar faculties and advantages, one of whom departs from the way of rectitude, and lives for many years in the commission of the most enormous crimes, while the other retains his innocence and never offends; but at the end of this period, the first returns (no matter how) to his original state of purity; must God, from the holiness of his nature, view them with the same approbation? Does the ceasing to perform evil acts immediately obliterate them, so that they can have no effect on the Divine mind? It is wonderful that the sagacious author did not feel the force of his own sound reasoning in the next paragraph. "He has committed deeds which cannot be recalled. He is a trangressor of the law, and must forever stand guilty. What is done can never be undone. All he can do will be to repent of the past, and cease to do evil for the future." Now, these are incontrovertible truths; and Dr. M. will do us a great favour, if he will show why they do not apply as perfectly to the first ground of punishment laid down by him, as to the second. When men form an estimate of the characters of one another, do they not comprehend in their view the whole conduct of every person, as far as they can ascertain it? If it were not so, a man who had reformed need not be ashamed of having perpetrated the most abominable crimes. God views things as they are, and in their just connexions. All the actions of a man belong to him, and go to form his character; those performed long ago are as much his own, and as truly appertain to his character, as those which he is performing at the present moment. It cannot be, therefore, that God can look upon one who is stained with the guilt of enormous sins, in the same light as if he had never offended, because he has now become holy. He must for ever contemplate the man as one who has been guilty of heinous offences, and as He acts agreeably to his own views of truth, He must deal with such an one according to his character. We speak now in relation to the theory of Dr. M., for we believe that by a Mediator, the greatest sinner can be so reconciled to God, that he can be received as if he had never offended: but this can never be the case upon the plan here proposed. A mere change of character can never remove this ground of punishment. Indeed, to suppose that it could, is to suppose that guilt contracted by a series of evil acts, can be obliterated by the performance of holy acts, afterwards. This is the identical error of those, who think that repentance will certainly wash away all former sins. But if the intrinsic evil of sin be a just ground of punishment, as Dr. M. fully admits; and if a creature by transgression has incurred this punishment, then his performing his duty afterwards can have no effect on his former guilt. His good conduct for the present will secure him from incurring more guilt, but the old charges stand in full force against him. If then this ground of punishment cannot be removed by making the creature holy, and if, as Dr. M. asserts, "nothing that a Mediator can do will remove it," what is the condition of every sinner? Is not salvation impossible? For, when by the atonement, the second ground of punishment is removed, the first standing in full force, all the sufferings and work of the Mediator must be utterly ineffectual. Dr. M. should have examined this ground more thoroughly, before he ventured to trust his whole structure upon it. He has certainly brought himself into a dilemma: either reformation must have the efficacy of cancelling contracted guilt, or the salvation of

any sinner is impossible; for here is a punishment incurred which no atonement can remove.

We have not a doubt that this single thing is sufficient to demolish Dr. M.'s whole theory. The foundation is unsound—his main principle is perfectly untenable; and when this is removed, the superstructure must fall—unless we can be reconciled to a scheme which would plunge every sinner into utter despair.

(*To be concluded in our next.*)

JOHANNIS MARCKII CHRISTIANÆ THEOLOGIÆ MEDULLA DIDACTICO-ELENCTICA, EX MAJORI OPERE, SECUNDUM EJUS CAPITA, ET PARAGRAPHOS, EXPRESSA. IN USUS PRIMOS ACADEMICÆ JUVENTUTIS. *Editio prima Americana, accurate emendata, et post expressos scripturæ textus. Indice duplici, Gulielmo ab Irhoven auctore, tum rerum, tum S. scripturæ, quæ objectionum materiam vulgo faciunt, explicatorum aucta. Philadelphiæ: typis et impensis J. Anderson,* 13 *N. Seventh-street,* 1824. 12*mo. pp.* 334.

No republication of an old book in our country could, we think, have given us more pleasure than that which is here announced. We are pleased, not only because MARCK'S *Medulla* is a theological work of prime excellence, copies of which could not easily be obtained, but because we hope this republication furnishes a presumption that the taste and demand for such works are increasing among us.

We certainly do need, and that egregiously, in the English language, a good system of didactick theology, in which a short, clear and satisfactory notice should be taken of the many points of controversy. Wanting this, the book before us is perhaps the best substitute that can be found. Indeed, we think it better than any thing that could, in the same compass, be expressed in our language—Latin being far more favourable than English, to the forming of a summary at once perspicuous and complete. We therefore earnestly recommend this valuable manual to every theological student, and to every young clergyman in the United States, who may read our miscellany. In this work, justly styled *Medulla*, he may see, in the narrow compass of 334 duodecimo pages, a fair exhibition of all the important points of theology, the principal passages of scripture, by which the doctrines laid down by the author are, in his opinion, supported, and the chief objections of Papists, Prelatists, Arminians, Socinians and Infidels, stated and answered. The author, it is well known, was a stanch Calvinist, of the old school. But we should suppose that such a work would have attractions, not only for those who think with the writer, but for those who differ from him *toto cælo:* for if it be natural, that the former should be desirous to see the best arguments by which their faith may be defended, the latter, we should think, must be curious to observe in what manner an able adversary notices and replies to their objections.

We have compared this American edition, cursorily, with four European editions, and pretty carefully with the copy from which the reprint has been made. The American edition, so far as relates to paper and typography, is decidedly superior to any of the others. Its editor also, has corrected a multitude of minor errors in the language. The few which remain, are mostly to be found in the first 80 pages, and in the quotation of texts from the Greek New Testament, with which the work abounds. But there is not an error, we think, of such a nature as to occasion any difficulty to the reader, even with-

out a reference, which might easily be made, to the passage from which the quotation is taken.

The double index which accompanies the American edition, and which is found in one only of the foreign editions which we have seen, is a most valuable appendage. It enables the reader to turn immediately to any topick discussed, or to any text of scripture which the author has explained or alleged.

In a few instances, the American editor has changed a little the expressions of the author. These changes we have examined, and in our judgment they are all clearly for the better; and the editor has had the fairness to specify them all at the beginning of the book. Still we should have been better pleased, if the text of the author had been permitted to stand exactly as he framed it, with the proposed alterations inserted at the bottom of the page. There are, it is true, some variations in the readings of the European copies; but wherever these occurred, recourse might have been had to the larger work of the author, from which the *Medulla* has been extracted—his *Compendium Theologiæ Christianæ*, which forms a quarto volume. Or if this was not accessible, as we are told that it is scarcely to be found in our country, it would certainly not have been difficult to consult the commentary of the author's pupil and friend BERNHARDIN DE MOOR,*

in which, no doubt, the text of our author is found as he left it.

Having mentioned the commentary of *de Moor*, we cannot forbear to express our high estimation of its merits, and to add that a venerable professor of Theology, whose opinion on such a subject we regard as second to none in our country, considers it, we know, as *instar omnium*, among works of systematick Theology. We avow, nevertheless, that our own favourite systematick writer is PICTET. His three quarto volumes in French, and a fourth, containing his Chris-

* DE MOOR, in the preface to his commentary, gives the reasons why he had chosen to build his system on the Compend of MARCK as a foundation; and he quotes from the Compend, the reasons assigned by its author for not making it more diffuse.—They are worthy of the attention of all who may peruse the *Medulla*, to which they are still more applicable than to the Compend. The whole passage is as follows—

"Theologiæ hoc Compendium præ aliis elucubrandum sumsi varias ob causas. Tum ut gratum probarem animum pro institutione solidâ, quam ex tanti Præceptoris ore scriptisque hausire mihi licuit; proque benevolentiâ singulari, quâ me dum viveret amplexus est. Tum ut quadantenus responderem voto, quo, paucis ante obitum mensibus, Vir mihi desideratissimus, quum postremum tirocinii mei Academici annum in Trajectinâ transacturus palæstrâ hinc abirem, ultimum mihi dixit vale; se sperare indicans, laborem à me susceptum iri, ubi ipse desineret: quanquam non nisi eminus tantum Virum sequi mihi datum sit; & passibus æquis cum ipso incedere longè majorem ingenii sagacis, eruditionis vastæ, judicii subacti, memoriæ tenacissimæ, facilitatis promtissimæ & incredibilis, posceret copiam, quam vel mihi vel plurimis per benignam Dei Providentiam nancisci contigit. Ideo insuper mihi exponendum arrisit hoc Theologiæ Compendium, quia cum multos in cæteris scriptis superaverit Eruditos alios, in hoc Systemate conscribendo semet ipsum superasse videatur Vir clarissimus: adeo, juxta idoneos & æquos rerum harum arbitros & judices, præ plurimis aliis Theologiæ Compendiis, & ordine concinno, & verborum aptâ brevitate, & rerum solidissimarum copiâ immensâ verissimè eminet. Sed hoc ipsum quoque explicationem magis distinctam hujus Compendii Academicæ Juventuti tanto magis reddit necessariam atque exoptatam. Verè enim scripsit AUCTOR noster in *Prafatione* operi huic præmissâ: *Stylus contractus à me adhibitus est, non ut studiosè veritatem obscurarem, aut quod clariùs cognita tanto volumine exprimere non possem, ——; sed ut pro ratione Compendii paucis verbis multa complecterem, ac judicium & industriam auditorum meorum acuerem &c. Ea,* Juvenes optimi, —— *est hæc Compendium tale, ut laborem à vobis exigat indefessum; absque quo per ejus lectionem levem non profecietis.*——*Lectio vaburque debet, cum attentione ad verba singula, ex quibus haud facilè multa admodum frustrà posita reperietis; eaque repetita potiùs, quam nimium festinata aut profusa.*"

tian morals, please us more than any other work of a similar kind with which we are acquainted. The late erudite and pious Doctor Witherspoon used to say, that theological students would be well repaid for learning French, were it only for the sake of reading the sound Calvinistick Theology which is to be found in that language, and especially in the system of Pictet. The Latin abridgment, however, of this distinguished writer, in a duodecimo volume, although not without merit, is we think not to be compared with Marck's *Medulla*—indeed we know of nothing so compendious that can be compared with it. Yet we mean not, by saying this, or by any thing we have said, to intimate that we approve of every word or sentence in this excellent work. It was first published in 1690, and in the lapse of almost a century and a half, it would be wonderful if the progress of knowledge had not tended to show that there are some flaws in this or in any system of science, constructed at that time. Still, the imperfections of Marck's work are no more than flaws, and they of a very unimportant kind. Built on "the foundation of the prophets and apostles," a system of Theology which was *once* very good, must be *always* very good. There will doubtless, be some advantage for theological investigations, derived from the increase of Philological knowledge, from historical researches, from travels, from geographical discoveries, and from several such causes. But the great and commanding features of Theological truth must forever remain the same. They are derived from the revealed will of God, which is perfect and unchangeable; which was intended for the benefit of the church and the salvation of sinners in all ages; and which we believe was never so well understood as by the apostles and their immediate successors. In later periods, the real *scope and spirit* of the sacred volume were, in our opinion, far better perceived and exhibited by the protestant reformers, and by their successors for something more than a century after their decease, than by most of the writers of our own time. The improvements made since the period we have mentioned, have been chiefly in verbal criticism, and in the knowledge of ancient manners and customs. But in a correct *whole view* of the gospel system, we are persuaded that our fathers generally had a clearer and stronger vision than their children; and that we shall do well to go to them for instruction, instead of making a boast, as seems to be the present fashion, of the wonderful improvements and discoveries—in Theological, as well as in other knowledge—of this enlightened age. It is not the best evidence of improvement in any age, or in any science, or in any individual, to be vain and boastful of progress made, of excellence achieved, and of ancestors surpassed.

Literary and Philosophical Intelligence, etc.

Sparta, (Tenn.) Jan. 24.

A River on Fire!—On Saturday evening last we witnessed a very novel and interesting spectacle, at the Salt Wells, belonging to Mr. Denton, on the Calf Killer River, about three miles above this village.

As we approached within two miles of the Wells, our attention was suddenly arrested, by seeing corruscations of light quivering on the edge of the horizon, which was illumined with an unsteady flickering glare. Arrived at the spot, a scene presented itself which almost beggars description. A column of fire nearly 40 feet in height, ascended from near the middle of the river, here about fifty yards wide, illuminating surrounding ob-

jects within the distance of two hundred yards.

We are informed by Mr. Denton, that, in boring for Salt Water the preceding day, they had suddenly struck upon a vein of gas, which, in ascending, found another vent than the tube, through a rock in the bed of the river, forcing a passage through the surrounding waters, which boiled with considerable violence round the place of its escape. A torch was then cautiously applied, which quickly communicated to the gas, and a blaze inconceivably grand burst upwards to the height mentioned, apparently from the very bed of the river. The cloud above the blaze exhibited a mixture of colours beautiful beyond description, and a ruddy dismal light gave to various objects the hues of green and red, yellow and blue.

The Copley Medal was given, on the 1st December, by the Royal Society in London, to Mr. Pond, the Astronomer Royal. The particular merit for which it was adjudged to this eminent person, the president (Sir Humphrey Davy) stated to be his laborious and most accurate observations, with a view to decide the long agitated question of the parallax of the fixed stars. He remarked, that Mr. Pond's observations were calculated to disprove the existence of such parallax, contrary to the opinion of Dr. Brinkley, of Dublin; and that though the point cannot yet be esteemed by any means decided, it was brought somewhat nearer to a conclusion; awaiting, however, the ulterior remarks and observations of astronomers who hold the contrary opinion. He noticed also Mr. Pond's discovery of the southern motion of the fixed stars.

Increase of Manufactures.—The Legislature of Massachusetts, have passed bills to incorporate the South Boston Crown Glass Company; the Boston and Ipswich Lace Company; the New England Crown Glass Company; the New England Museum, additional; the Saxon Factory; the Middlesex Iron Founding Company, in Boston and Cambridge; and to incorporate the Norfolk Manufacturing Company.

Free School Society of New York.—The Free School Society commenced in 1806, with 50 scholars, and has been increasing until it now numbers *nine* schools, under as many teachers, and five large commodious brick school houses, the property of the public, and which must always be appropriated to the noble object for which they were erected. Upwards of *eighteen thousand* scholars have received instruction in those schools, and 4,217 *now* belong to them.

To Escape from, or go into a House on Fire.—Creep or crawl with your face near the ground, and though the room be full of smoke to suffocation, yet near the floor the air is pure, and may be breathed with safety. The best escape from upper windows is a notted rope, but if a leap is unavoidable, then the bed should be thrown out first, or beds prepared for the purpose.

The grand total of the population of Lower Canada is 427,465. The Catholics are in number 364,411. The clergy and nuns in Quebec, 217; in Montreal, 180.

St. Augustine, (E. F.) Jan. 17.

The Season.—Our winter, with one or two exceptions, has exhibited all the gentleness of a northern summer; and for some days past we have had before our eyes trees bearing on their branches *ripe* oranges, *green* oranges, and *blossoms.*—The groves generally are budding, and in a few days we may expect, if *frost* should not interpose, to see them in full blossom.

Medical Premiums.—The Medical Society of the state of New York, has offered a premium of fifty dollars for the best dissertation on "the History, Causes, and Treatment of the Hooping Cough;" and the like sum of fifty dollars, for the best dissertation on "the Remote and Existing Causes of Phthisis Pulmonalis;" the dissertations to be forwarded to the secretary at Albany, (post paid) on or before the 1st of January, 1825.

It has been decided, that Captain Parry is to take the command of an expedition to Regent's Inlet; that Captain Lyon is to proceed with the Griper to Repulse Bay, from thence overland to Hearne's or Copper Mine River, lately visited by Captain Franklin; and that the latter officer is to explore the coast of the Arctic Sea, from Mackenzie's River to Icy Cape, by land.

By the returns made to the Health Office, it appears, that from the 1st of Jan. 1823, to the 1st of Jan. 1824, there were 5813 births in the city and liberties of Philadelphia. During the same period, the interments amount to 4600.

Deaf and Dumb.—By the census of the State of Ohio it appears, that there are, in that state, 428 deaf and dumb.

New Species of Wheat.—Captains Irby and Mangles lately brought from Arabia a peculiar species of wheat, which they have called Heshbon wheat, from Mount Heshbon (mentioned in scripture), where they obtained it. The ears are twice as large as those of ordinary wheat, of a more tapering shape, and bearded. The weight of one ear was found to be 103 grains troy—the number of grains in the ear 84—and the length of the stalk 5 feet

1 inch. The weight of an ear of common English wheat was found to be 42 grains—the length of the stalk 4 feet 2 inches—the number of grains in the ear 41.

Mr. Coleridge has succeeded Mr. Gifford, as editor of the Quarterly Review, with a salary of 1000*l.* sterling per annum.

Religious Intelligence.

EDUCATION SOCIETIES.

(*Concluded from page* 92.)

The following persons have become members for life of this Society, viz: Robert Ralston, Esq. of Philadelphia, and Roswell L. Colt, Esq. of Baltimore, by paying each $100; Alexander Henry and John Stille, Esqrs. by paying each 50; Mr. Solomon Allen, by paying 40; Mr. Joseph Montgomery, by paying 30; Mr. Abraham Kearns, Bedford, Pa. by paying 24; and each of the following persons by paying 20; to wit, Rev. Ashbel Green, D.D.LL.D.; Rev. Samuel Miller, D.D.; Rev. Archibald Alexander, D.D.; Rev. Messrs. Colin M'Iver, N.C.; Francis Cummins, Geo.; Thomas Charlton Henry, S. C.; John F. Grier, Reading, Pa.; the Hon. Elias Boudinot, LL.D.; Hon. Walter Lowrie, Pa.; Elias B. Caldwell, Esq. Washington; Rev. Jacob J. Janeway, D. D.; Matthew C. Ralston, William L. Hodge, John Maybin, Thomas Latimer, John S. Henry, Daniel Jaudon, Benjamin Ives Gilman, Jr., John C. Smith, John Strawbridge, William Hart, Mrs. Sarah Henry, Miss Ann Maria Henry, Miss Sarah Matilda Henry, Samuel Richards, Rev. E. S. Ely, D.D.; Gen. John Steele, Samuel Carswell, Paul Cox, Joseph Boyd, Jacob Frick, Robert Mercer, James C. Thompson, Arthur Harper, Mrs. Elizabeth Harper, Mrs. Eliza Ann Jackson, Mrs. Mary Ann Ely, Mrs. Sophia Isaacs, William Nassau, John W. Scott, John Lisle, James Kerr, John M'Mullin, Robert S. Clark, Conrad Hanse, William Brown, George Latimer, Mrs. Rebecca Ord, Miss Henrietta Ord, Mrs. Ann Hill, Mrs. Margaret Hall, Mrs. Sarah Hollinshead, Thomas Montgomery, Charles M'Alester, Silas E. Weir, Rev. William M. Engles, William Kirkpatrick, Esq. Lancaster; Divie Bethune, N.Y.; John Poole, N.J.; John M'Kissick, Harrisburgh; Samuel Bayard, Esq. N.J.; Michael Allen, Esq. Pittsburgh; George W. Coe, Esq. Georgia, Mrs. Susannah M'Ilhenny, Georgia, and Mrs. Margaret Carswell.

The following clergymen have been constituted members for life, by donations of $20 for each, from some members of their respective congregations, viz. Rev. Messrs. George C. Potts, George Chandler, Eliphalet W. Gilbert, Del.; Thomas J. Biggs, Samuel B. How, N.J.; Samuel Bell, Del.; David Dennie, Stephen Boyer, William R. De Witt, Amos A. M'Ginley, George W. Janvier, N.J.; John E. Latta, Del.; R. W. James, S. C.; William Kerr, Jonathan Freeman, N.J.; Elkanah K. Dare, James Patterson, James Arbuckle, A. K. Russell, and Drs. Janeway and Ely.

From the foregoing, and all other sources of revenue, this Society has received $8560; and has invested $1050 of the monies obtained by life subscriptions in the six per cent. stock of the United States, to constitute a permanent fund. The residue, except a small balance now in the treasury, has already been expended.

The officers and other managers of this Society are the following, viz: *President*, Robert Ralston, Esq.; *Vice Presidents*, Rev. Ashbel Green, D.D.LL.D. Elias Boudinot Caldwell, Esq. Rev. John Woodhull, D.D. Rev. Eliphalet Nott, D.D. and Rev. William Neill, D.D.; *Recording Secretary*, Rev. W. M. Engles; *Corresponding Secretary*, Rev. E. S. Ely, D.D.; *Treasurer*, Jno. Stille, Esq.; *Managers*, Rev. Drs. Janeway, Alexander and Miller, Rev. Messrs. George C. Potts, James Patterson, John E. Latta, S. B. How, E. W. Gilbert, T. J. Biggs, and R. Steel, Messrs. Alexander Henry, William Kirkpatrick, Divie Bethune, Joseph Montgomery, John M'Mullin, James Stuart, Jacob Mitchell, James Kerr, William Nassau, Branch Green, John Poole, Samuel Morrow, and John R. B. Rodgers, M.D.

The Presbyterian Education Society, auxiliary to this Board, holds its annual meetings in New York, on the first Thursday in May. The officers and other managers of this society at present are the following, viz: *President*, Hon. Jonas Platt, *Vice Presidents*, Rev. Drs. Nott, of Union College; Davis, of Hamilton College; Coffin, of Greenville College; Griffin, of William's College; James P. Wilson, of Philadelphia; the Rev. Messrs. Timothy Alden, of Meadville College, and J. Lindsley, of Athens College; the Hon. De Witt Clinton, Chancellor Kent, Aaron Ogden, LL.D. and Jonathan Little, George Huntington, Richard Varick, Thomas Cumming, of Georgia; and Jacob Burnet, of Ohio, Esquires; *Corresponding Secretary*,

Rev. James Richards, D.D.; *Recording Secretary*, P. M. Whelpley; *Treasurer*, Daniel Boardman, Esq.; *Managers*, Rev. Drs. Asa Hillyar, David Porter, M. L. R. Perrine, Gardiner Spring, Thomas M'Auley, Rev. Messrs. Gideon N. Judd, Elihu W. Baldwin, William Patton, Ward Stafford, Samuel H. Coxe, Philip C. Hay, Samuel Fisher, D. C. Lansing, Thomas H. Skinner, Messrs. Israel Crane, John Dodd, Peter Hawes, Horace Holden, Peter Ludlow, Stephen Lockwood, John R. Murray, Joel Post, Jesse Scofield, Arthur Tappan, John Adams, Knowles Taylor, Renssalaer Havens, Z. Lewis, Eleazar Lord, and Theo. Frelinghuysen, Joseph C. Hornblower, and William Wallace, Esquires.

AUXILIARY to the Presbyterian Education Society are enumerated—

1. The Executive Committee of New York, of which the Rev. Gardiner Spring, D.D. is *Chairman*, Rev. P. M. Whelpley, *Secretary*, and Mr. Eleazar Lord, *Treasurer*. They have received last year $280 71, and assisted *thirteen* young men. A *Female Association of the Brick Church* has been formed in aid of this Committee, which has contributed $50.

2. The Executive Committee of Philadelphia, of which the Rev. Thomas H. Skinner is *Chairman*, Mr. Oliver Smith, *Secretary*, and Mr. Joseph Montgomery, *Treasurer*. They have two young men under their care, and have received last year $50 from the parent Institution, and $145 from the Philadelphia Society auxiliary to the Committee, of which Mrs. Elizabeth Darrach is *Directress*, Miss Jane Phillips, *Secretary*, and Miss Margaret Smith, *Treasurer*.

3. The Executive Committee for the counties of Morris and Essex, N.J. of which the Rev. Jas. Richards, D.D. is *Chairman*, Mr. William Tuttle, *Treasurer*, and Rev. Amzi Armstrong, D.D. *Secretary*. They have received during the last year $262 62, and have assisted *six* young men. This Committee is aided by a male and a female Association in Newark; a male and a female Association of Bloomfield; a male and a female Association of Westfield; two Associations in the first and second churches of Woodbridge; the Associations of Mendham, Orange, Connecticut Farms, New Providence, Hanover, Rockaway, North Hardiston; and the Newark Ladies' Clothing Society, of which Mrs. J. Richards is *President*, Mrs. A. Beach, *Treasurer*, and Miss M. Forman, *Secretary*. This Society has contributed clothing to the amount of $130 81.

4. The Executive Committee of Columbia, of which the Rev. Joel Benedict, is *Chairman*, Mr. Aaron Pratt, *Treasurer*, and Rev. Azariah Clark, *Secretary*. They are aided by Associations, at New Lebanon, Chatham, Spencertown, Green River and Canaan. This Committee assisted last year *three* young men.

5. The Executive Committee of the Northern Associated Presbytery, of which the Rev. Mr. Hotchkin is *Chairman*, and Rev. Stephen Fenn, *Secretary*. They assisted last year *six* beneficiaries, and received $266 99. They are aided by Associations in Granville, Jefferson, Harpersfield, Meredith, Walton, Deposit, Bainbridge, Schoharie, Lexington, New Durham, West Durham, Franklin, Unadilla, Columbia, Masonville, Westford, Rensselaerville and Windham.

6. The Executive Committee of Cayuga, of which the Rev. D. C. Lansing is *Chairman*, Mr. Richard Steele, *Treasurer*, and Rev. William M. Adams, *Secretary*. They are aided by two Associations in Ludlowville, two at Genoa, one at each of the following places, viz. Cayuga Bridge, Auburn, Ithaca, Danby, Aurora, Milan, Union, Groton, Berkshire, Sempronius, Elbridge, Brutus, Scipio, and Owasco Flatts.

7. The Executive Committee of Onondaga, of which the Rev. John Brown is *Chairman*, Rev. Truman Baldwin, *Treasurer*, and James H. Mills, *Secretary*. They have assisted, during the last year, *five* young men, and are aided by two Associations in Onondaga Hollow, two in Preble, two in Smithfield, two in Otisco, one at Jamesville, and one at Manlius Square.

8. The Executive Committee of Geneva, of which the Rev. Henry Axtell is *Chairman*, and Rev. John Evans, *Treasurer* and *Secretary*. They have aided *three* young men; and are supported by Associations of Gorham, Gorham and Middlesex, Putneyville and Poplar Ridge, Geneva, Canandaigua, Lyons, Palmyra, Philips, Romulus, Sodus and Ovid.

9. The Executive Committee of Bath, of which the Rev. David Higgins is *Chairman*.

10. The Executive Committee of Genessee, of which the Rev. Hugh Wallace is *Chairman*.

11. The Executive Committee of Ontario, of which the Rev. Ebenezer Fitch, D.D. is *Chairman*, and the Rev. Warren Day, *Secretary* and *Treasurer*. This committee has received from East Bloomfield Association of males and females, $80; from the congregation of West Bloomfield $50, and from the Parent Society $120. "The operations of the year have left them in debt about fifty dollars. The case of this committee is one of peculiar interest. Providence has thrown in their way a number of promising young men, who have an ardent desire to become preachers of the gospel, and who are willing to submit to any course, however self-denying, to accomplish their object. But

the committee with all their exertions, are unable to meet the necessities of these youth. At best, they can do but little for them, hardly enough to keep them from sinking into utter despondency."

12. The Executive Committee of East Tennessee, of which the Rev. Andrew Morrison is *Chairman*, the Rev. Isaac Anderson, *Treasurer*, and the Rev. Charles Coffin, D.D. *Secretary;* they have assisted last year *twelve* beneficiaries, and received $475, including $100 from the Parent Society.

13. The Executive Committee of West Tennessee, of which the Rev. Duncan Brown is *Chairman*, and the Rev. Gideon Blackburn, D.D. *Secretary*. They have had *six* young men under their care the past year, have received $770 including $100 paid by the Parent Society, and expended about $800, besides "several articles of clothing furnished to their beneficiaries by the charity of individuals." They are aided by Female Associations in Huntsville, Clarksville, and Charlotte; and "a few persons in that section of the country, have agreed and set apart an acre of land each, to be cultivated for the sole purpose of helping forward this sacred charity."

14. The Executive Committee of Long Island, of which the Rev. Zechariah Green is *Chairman*, the Rev. Ezra King, *Secretary*, and Mr. Stephen Rose, *Treasurer*. They have had *three* young men under their care; and received from five Associations $82 25. They have two Associations in Babylon, two in Southampton, two on Shelter Island, two in Sag-Harbour, one called Union, and one in each of the following places, viz. Easthampton, Bridgehampton, Cutchogue, Southold, Aquebang, Smithtown, Brookfield, Freshpond, Fireplace, and Westhampton.

15. The Executive Committee of Orange County, of which the Rev. James A. Thomas is *Chairman*, Dr. Townsend Seely, *Secretary*, and Mr. John Smith, *Treasurer*. They have assisted *one* beneficiary, and received last year contributions amounting to $131, of which $35 was from the congregation of Chester, and $35 from the Bethlehem Association.

16. The Executive Committee of Chenango, which has aided *one* young man.

17. The Executive Committee of Crawford County, Pennsylvania, of which the Rev. Timothy Alden is *President*, Rev. John Van Liew, *Secretary*, and Capt. John Gibson, *Treasurer*. They are to be aided by a "Gentlemen and Ladies' Society, a Young Ladies' Society, a Young Gentlemen's Society, a Young Masters' Society, and a Young Misses' Society in Meadville," and by the Associations of Wayne, Harmansburgh, Woodcock, West Sugar Creek, Konneyaut, and Fairfield.

18. The Education Society at Catskill, which has given aid to *five* young men, "and has in its treasury, notes of beneficiaries to the amount of $300."

19. The Western Education Society, of which the Hon. Thomas R. Gold, is *President*, Walter King, Esq. *Recording Clerk*, Rev. John Troup, *Corresponding Secretary*, John Bradish, Esq. *Treasurer*, and Erastus Clark, Esq. *Auditor*. This Society has been in operation about five years, and become auxiliary in December last. "Four of its beneficiaries have already commenced preaching the gospel, or are well nigh prepared for this service—*nine* have completed their collegiate course, and have either entered, or will soon enter on the study of theology; and *twenty* are still dependent on its funds, and pursuing their studies in College." Their receipts and expenditures amounted last year to $819 75.

20. The Rochester Education Society, of which Josiah Bissel, jun. is *President*, Frederick F. Backus, *Vice President*, Rev. J. F. Penny, *Corresponding Secretary*, J. A. Cathcart, *Treasurer*, and Moses Chapin, *Recording Secretary*. "During the year past the female contributors to this Society have formed themselves into an auxiliary Branch. Their cash funds amount to $35," and it is expected that they will proprovide future beneficiaries with necessary articles of clothing and bedding.

21. The Education Society of Grand River, of which Ephraim T. Woodruff is *President;* and Joseph Curtis, *Secretary*.

22. The Education Society of the Brick Church, N.Y. which has supported two beneficiaries the last year.

The Presbyterian Education Society has purchased the Academy at Bloomfield, N.J. which is occupied by the Rev. Dr. Armstrong, and in which there are usually ten or twelve pious young men, in a course of preparation for the gospel ministry. For the rent of this Academy the Society received last year $400, and from other resources $551 27. It is estimated that the Society and its branches has received and expended last year not less than $5000.

Of this society the following persons have become members for life, viz. William Wallace, Esq. by paying $100; Hon. Elias Boudinot, Col. Richard Varick and M. Allen, Esq. by paying each $50: Rev. Thomas H. Skinner, Messrs. Tho. Fitch, Joseph H. Dullas, Joseph Montgomery, John Hanson, Nicodemus Lloyd, Thomas B. Darrach, Jonathan Little, Hon. B. Livingston, and Mrs. Mary Ann Bunce, by paying each $30; Miss Julia Lynch by paying $25; and each of the following persons by paying $20,—to wit, Hon. Elisha Boudinot, Theodore Frelinghuysen, Esq. Rev. Dr. Griffin, Rev. Cyrus Gildersleeve, Rev. Burr Baldwin, Messrs.

John Adams, Joseph Congar, James Brener, William Tuttle, Moses Smith, Rensselaer Havens, Robert Oliver, Alexander Fridge, John Milles, Najah Taylor, Jesse Scofield, Benjamin Strong, Zechariah Lewis, Peter Hawes, Anson G. Phelps, Joel Post, Samuel Baldwin, John Morrison, Arthur Tappan, Rev. Thomas Jackson, Mrs. Burr Baldwin, Mrs. Abigail Condit, Miss E. Ivers, Miss Boquet Ivers, Mrs. Jane B. Patten, Miss Mary Patten, Miss Frances Davenport, and Rev. Jacob Tuttle. The Rev. Dr. Richards was constituted a member for life by the ladies of the First Presbyterian church in Newark; the Rev. Dr. Griffin, by the ladies of the Second Presbyterian church in Newark; the Rev. William M'Dowell by two ladies of Morristown; the Rev. Aaron Condit by the Association of Hanover; the Rev. Alexander G. Frazer by the Association of Westfield; the Rev. Stephen Thompson by the Female Charitable Society of Connecticut Farms; and the Rev. Philip M. Whelpley by four ladies of Wall street church, N.Y.

In concluding their report the Managers of the Presbyterian Education Society remark, "that the present aspect of this institution is, in a high degree, encouraging. Scarcely five years have elapsed since the Society commenced its operations,—and yet, such has been its increasing prosperity, that notwithstanding the depressed state of the country, and embarrassments arising from other causes, it has seen under its patronage the last year, *one hundred* young men, in different grades of improvement, pressing forward in their preparations for the work of the gospel ministry." This is indeed an animating sight, and the Board hope that many will be aroused to activity in the good work of training up labourers for Christ, by finding so many of their fellow Christians conspiring to promote the grand design of furnishing every town and village on earth with a faithful Pastor. In our different auxiliaries, and their co-operating associations, thousands of Presbyterians are now uniting their hearts and hands, as well as their voices, that the kingdom of the Redeemer may come. We shall not be intimidated by the false accusations, and scurrilous pamphlets, of those who would make the world believe, that in *educating* pious youth, who desire to be heralds of the cross, we are fitting men, from worldly motives, for "the trade of preaching," and that we disregard, or deem unessential, a scriptural call to the ministry, by the Holy Ghost. Nor have we fellowship with any who deem ignorance, stupidity, and fanaticism the best qualifications for a public teacher. We discern without the spirit of prophecy, that those whom God calls labourers together with himself in the regeneration of the world, have begun to employ, in dependence on the Spirit of all grace, such means as will, if persevered in, render the faithful preaching of the gospel, and the influence of evangelical religion, universal. We hail all pious individuals, who by their personal exertions are bringing forward candidates as our friends; and we rejoice to know, that the American Education Society, established in New England, has excelled us by aiding about one hundred more beneficiaries than ourselves.* Still greater exertions must be made by them and ourselves, or else vacant congregations within the bounds of the United States will multiply faster than well educated and pious preachers of the risen Saviour. But let Zion awake to a full sense and a faithful discharge of her duty on this subject, and it will not be long before the knowledge of the Lord shall fill the earth, and the salvation of our God be experienced by all people.

Thus have we given a very general view—our limits would admit of nothing more—of the state of education societies in the United States. The whole number of students who have received patronage from these various institutions, so far as could be ascertained when the last report of the American Education Society was published, amounted to 721. But this we believe is considerably below the number embraced by all denominations. We think that number cannot be less than *a thousand;* probably it is more.

In taking leave of this subject for the present, we remark that what is doing by these societies is, in our apprehension, of vital importance to the success of the efforts which are now making to spread the gospel, both in our own and in distant lands. The preaching of the gospel ever has been, and ever will be, the principal means of evangelizing the world, and of winning souls to the Saviour. Among all the charities therefore, which are now preferring their claims to the patronage of the religious publick, none, we verily believe, deserve a more liberal sup-

* They have assisted 354 beneficiaries.

port, than those which go to the support of education societies.

We insert in our present number the following statement of the treasurer of the Corporation for the Relief of the Widows and Children of Presbyterian Ministers, that it may reach our clerical subscribers in time, for such of them as choose, to make arrangements for availing themselves of the benefit of the fund of this corporation, at the next meeting of the General Assembly. The editor of the Christian Advocate wishes to assure his brethren in the gospel ministry, that after the most intimate acquaintance with the state of this fund and all the transactions relative to it for thirty years past, he is deliberately of the opinion that no Presbyterian clergyman who is not far advanced in life, can so easily, safely and advantageously, provide for his family, with a sum of money equal to any of the proposed rates, as by placing such sum in the fund of this corporation. It has long been to him the subject equally of wonder and regret, that any young clergyman of the Presbyterian church, should neglect to secure to his family the benefit of this fund. Those who manage it have no personal interest whatever in increasing the number of subscribers; but they cannot but lament that more do not partake of the advantages which this most benevolent institution proffers to them.

The Conditions on which Subscriptions will be received to the Fund established by Charter, in the City of Philadelphia, "for the relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers," are in substance as follows:

1. Any Minister of the gospel, or professor in any University or College in the United States, being of the Presbyterian denomination; or any layman of the same denomination (until the number shall amount to seventy) may, at any age, if in good health, become a subscriber to the fund, on paying, as admission money, if above the age of twenty-eight years, the amount of his annual rate, considered as an annuity in arrear for a number of years, equal to half the excess of his age above twenty-eight years, computed at six per cent. per annum, simple interest.

2. The annual rates or payments are 5 1-3, 8, 10 2-3, 13 1-3, 16, 18 2-3, 21 1-3, or 24 dollars, at the option of the subscriber; which, if in good health, he may at any future time increase within the above limits, on paying the amount of such increase, considered as an annuity in arrear for a number of years, equal to half the time elapsed since his first subscription, interest computed as above. The rates to be paid in advance, on the 22d of May, annually, during the subscriber's life. On his second, and every subsequent marriage, he must also pay one additional rate.

3. In lieu of the annual rate, a sum may at any time be deposited in the fund equal to the principal of such rate, computed at six per cent. which deposit will be returned to the family of the subscriber, within one year after his death. Or a sum may be paid into the fund, not to be returned, equal to the *present worth* of the annual rate, considered as an annuity to continue for a number of years, equal to half the difference between the subscriber's age and eighty-six years, computed at five per cent. per annum, compound interest.

4. Any Presbyterian congregation, or theological seminary, or incorporated college, or seminary of learning, in the United States, may make a permanent deposit into the fund, of a sum equal to the principal of any of the above annual rates, computed at six per cent. which shall entitle the families of its ministers, or principal professors, for ever, to the same benefits with those of individual subscribers: provided such minister or professor be of the Presbyterian denomination, and conform in all other respects to the conditions and regulations applicable to individual subscribers.

5. Any congregation, college, or theological seminary, as above, may make a deposit in favour of each of its co-pastors or principal professors.

6. If any minister or professor, belonging to a congregation or seminary which has made a deposit, be, at the time of his first connexion with said congregation or seminary, on account of his declining state of health, or otherwise, inadmissible to the ordinary benefits of the fund in favour of his family; then, he shall receive from the fund the annual interest of such deposit during his incumbency.

7. If the connexion between any depositing congregation or seminary and its minister or professor shall be dissolved by deposition, removal, or otherwise, he shall not be deprived of the benefits of the deposit to his family, provided he shall pay annually into the fund, during his life, the interest of said deposit, or an equivalent in one payment.

8. If any subscriber, whether an individual, or in virtue of a permanent deposit, shall die before the fund shall have received from him, or on his account, a sum, without including interest, equal to fifteen annual rates; or shall die in arrear to the fund: then the balance shall be deducted from the annuities payable to his family.

9. The fund will pay to the widows and children of deceased subscribers, an annuity equal to *five times* their respective annual rates.

10. If the deceased subscriber shall have made no distribution of the annuity to his family, then the trustees of the fund shall make such distribution thereof as they shall judge most for their benefit; the widow not receiving less than any of the children.

11. The whole annuity will be payable to the widow and children for *thirteen years*, after the decease of the subscriber; to the widow alone after the expiration of this term, during her widowhood: and if she shall marry, then half annuities from the time of her marriage during her life.

12. The annuities will be paid by the treasurer of the fund, to the annuitants, or their orders, as they shall become due.

13. No forfeiture can be incurred by any neglect in making the regular annual payments to the fund; as the treasurer may at any time sue for and recover any arrears that shall become due.

14. As soon as the fund shall be more than sufficient to pay all stipulated annuities, with all necessary charges, then the surplusage, or part of it, shall be divided among the annuitants, and distressed ministers, and their widows and families, in such a manner as the trustees may think proper: particular regard being had, in this distribution, to the families of deceased subscribers, in proportion to the amount of their respective payments into the fund.

Remarks.—From the books of the corporation, it has been ascertained, that, on an average, the amount of annuities paid to the families of deceased contributors has been, very nearly, *five times* that received from contributors. In many instances, the proportion has been considerably greater than the above average. See the following examples, to which many others might have been added:

Amount of receipts from contributors.	Amount of annuities paid their respective families.
$112 00	$3,658 61
354 67	2,146 00
261 33	1,821 33
32 00	3,072 00
354 67	2,520 00
130 67	2,370 67
638 62	4,555 08
493 33	2,426 58—still on the fund.

If it should be asked, "How the corporation is enabled to pay so much more to annuitants than it receives from contributors?" it may be answered, that the funds were originally created, in a great degree, from voluntary donations and legacies; and have occasionally been since augmented by the same means. But the unemployed balances of the fund being invested in productive property, the interest arising therefrom is now the principal source of the prosperous state of the institution.

It is strongly recommended, both to those who now are, and to those who may hereafter become subscribers to the fund, to avail themselves of the advantages held out in the above conditions, by making deposits for life, in lieu of annual payments, as in the case of individual subscribers; or permanent deposits, as in that of congregations or seminaries of learning, even should necessity require these deposits to be obtained on loan.

R. PATTERSON, *Treasurer.*

May, 1823.

During the present month, we have received three numbers of the London Evangelical Magazine—for December, 1823, the supplement to that year, and the number for January, 1824. In this last number, the directors of the London Missionary Society assert the entire innocence of their missionaries in regard to the insurrection of the negroes in the Island of Demerara, which has made so much noise, and brought so much odium on the missionaries. We regret that our space does not permit us to give their entire statement. They say—"The letters of Mr. Elliot assert *the innocence of the missionaries of all participation whatever in the crime of the insurrection;* and the directors entertain no apprehension of advancing that which they shall have to retract, in saying, they give full credit to the declaration." Speaking of the quotations which they make

from the communications received, they say—"The statement, brief as it is, will be sufficient to show the falsehood of the almost innumerable reports which have been industriously circulated through the kingdom, and indeed through the world!" It appears that *not one* of the negroes under Mr. Elliot's instruction, was implicated in the rebellion. Yet he was taken into custody—but released after a confinement of ten days. The weight of the accusation fell chiefly on the other missionary, Mr. Smith; although he exerted all his influence to arrest the insurrection, as soon as it appeared on the plantation where he resided, and continued to do so, "till he himself was driven with violence, and with a weapon held to his body, from the estate." Yet he was taken into custody, and all his papers seized. He has been tried by a court martial, the decision of which is not yet known, and is kept a prisoner in the colony house. Violent publick prejudice exists against him, and it is feared that he may suffer from the assertions of some of the unhappy negroes, whom the hope of favour towards themselves may have led to "bring against him things which he knew not." In the mean time, his health is much impaired; and the directors, in the event of his acquittal, think a return to England, on account of his health, will be expedient. A third missionary, Mr. Davies, who had been absent at the time of the insurrection, on his return found, "that *not one* of the negroes who attend his ministry, took any part in the insurrection." He speaks of the kindness with which the governor received him, and states that he was allowed to preach as before.

We have now little doubt, and never, indeed, had we much, that the whole outcry which has been raised against the missionaries in Demerara, has proceeded from ignorance or malignity. It is truly mournful to think, that amongst men who value themselves on being called Christians and freemen, there are a number—and, alas! it is not a small number—who are not content with subjecting the unhappy Africans to the most abject slavery for the whole of "the life which now is," but who likewise insist, that they shall receive no instruction which is calculated and intended to prepare them for "a better life to come"—the hope of which might solace their minds and alleviate all their present sufferings. We wish that the desire and endeavour to preclude the negroes from all religious instruction, were confined to the West Indies. But the same system exists in the United States: and we are persuaded that its tendency is to produce the very effects which it professes to deprecate. While the negroes retain the savage notions and vindictive principles and passions which they bring with them from Africa, and propagate from one generation to another, they are prepared for every enormity which they can be persuaded to believe they may perpetrate with impunity. But let them once receive Christian instruction, and be brought under the benign and renovating influence of the gospel, and they will never be concerned in theft, and insurrection, and massacre. They will see and feel that it is a sacred duty to submit patiently to that condition of life in which they find themselves placed, in the providence of God. They will become comparatively happy themselves, and will promote the happiness of all around them. This is not speculation merely. The justice of our statement has been evinced by the most decisive experiments, both in the West Indies and in the United States. In the former, the government, in the island of Antigua, has afforded liberal patronage and encouragement to the Moravian missions, from a full conviction that

the slaves were rendered *in all respects* better by religious instruction. In our own country, the influence of the late excellent president Davies, in the time of a French war, when an insurrection of the slaves in Virginia was dreaded, had more effect in keeping them quiet, than probably any other cause. The descendants of his negro converts, we are assured, do to this day hold his memory in the greatest veneration. We know too that of late years in that State, the influence of religion among the black population, has been most salutary. We admit the propriety of guarding against sending ignorant and indiscreet men to be religious teachers of the blacks. But we do most solemnly protest against the impious, and as we believe, equally mistaken policy, of keeping thousands, and tens of thousands of immortal beings, in total ignorance of the only Saviour and the only rational hope of eternal life, lest instruction should render the slaves impatient of their bondage. Let whoever may be concerned in this policy or practice, or in speaking of it as a measure at present necessary and therefore not to be condemned, we will never cease, while we retain the power of moving a tongue or a pen, to denounce it as utterly unchristian, inhuman, and abominable.

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The Missionary Chronicle, which accompanies the Evangelical Magazine, contains some most interesting details of the continued success of the gospel in the Society Islands. The island of Raiatea has followed closely, it would appear, the example of Otaheite. Indeed it seems that all the islands forming the numerous and extensive group, which is contained between the 5th and 25th degree of south latitude, and the 135th and 160th degree of west longitude, are ready to embrace the gospel, almost as soon as it is proposed to them. Whoever can read the well authenticated accounts of the missionaries, of the wonderful changes which have recently taken place among the pagans of these islands, lately the prey of the most degrading and destructive vices, and not ascribe these changes to "the mighty power of God," and rejoice in them, as favourable to all the most precious interests of their fellow men, must possess a scepticism and a hard-heartedness, of the most stubborn and deplorable character. Never since the prophet Isaiah put his astonishing prediction in the questionary form—"shall a nation be born at once,"* has there, we think, been such a fulfilment of it as has been witnessed within a few years past, and continues to be witnessed still, in the Society and Friendly Islands—We shall give as much of the recent accounts as our space will permit.

SOUTH SEA ISLANDS.

A letter from Messrs. Tyerman and Bennet has lately been received, written at the Island of *Borabora*, March 13, 1823. This letter contains much pleasing information of the rapid progress, both in religion and civilization, made by the natives of *Borabora*, *Tahaa*, and *Raiatea*.

RAIATEA.†

Of the mission in this island the Deputation speak in the highest terms of approbation. They say, "God appears greatly to have blessed the labours of our brethren, (Threlkeld and Williams), and they appear happy and satisfied in their work, labouring with much assiduity to promote both the temporal and eternal welfare of these interesting people."

When the brethren came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel‡

* Isaiah lxvi. 8.

† Sometimes called *Ulietea*. It is 30 miles from Huaheine. It is about 50 miles in circumference, and has many fine harbours.

‡ The chapel is 156 feet long, by 44 wide.

and judgment-hall, occupy the centre of the settlement; while respectable, well-plastered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

From the centre of the settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing place for boats, &c. at the end, 48 feet square.

The premises of the missionaries are neatly formed, and well stocked. From their gardens we have frequently eaten carrots, cabbages, french beans, parsley, mint, &c. besides various native vegetable productions.

The natives also have a great number of well-fenced enclosures for sugar-cane and maias, but especially for tobacco. Our missionary brethren have appropriate places for the natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smith's work, and for making chairs, bedsteads, and sofas; all which they may be said to do well: and of the extent to which they have carried the manufacture of *sofas*, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large PATU (or stone platform) formed in the sea, intended to be the foundation of the king's house, we counted *two hundred and fifty sofas*, large and well made after the English model.

TAMATOA, the present king, who is a very respectable intelligent person, and regarded by our brethren as sincerely attached to the truth, has more than once or twice remarked, that when he reflects how often he has allowed his people to offer sacrifice to himself, and to worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus Christ, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

Our meetings for public worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behaviour, and by the edifying truths which were faithfully and affectionately set before them. It was with much satisfaction we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1,600, leaving a remainder of persons in the island, unbaptized, about 200. With the church, which consists of about 150 members, we had twice the pleasure of communicating at the Lord's table, and we could not but wish that many of our Christian brethren in England could have partaken of our happiness.

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Thus happily is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to ORO, the god of war, at Opoa, a place which the Deputation visited with no common interest. Here the now Christian and amiable prince, *Tamatoa*, was once actually prayed to as a deity, who united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. "Not a vestige of idolatry (say the Deputation) now remains; we search for it, but find it not." This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest. It is truly marvellous in our eyes.

Remarkable Means of the Introduction of the Gospel into Raiatea.

The circumstances leading to the introduction of the gospel in *Raiatea* are very remarkable. In the year 1816, a ship got upon the reef at Eimeo, and was in danger of being wrecked. Pomare, who happened then to be at that island, together with Mr. Wilson the missionary, went on board to assist in getting her off, in which they succeeded. A violent storm came on as soon as the ship got clear of the reef, which drove her down to *Raiatea*, where Pomare and Mr. Wilson, unable to quit the island, were obliged to wait for some time. Mr. Wilson wisely embraced the opportunity of preaching the gospel to the natives, while Pomare employed all his influence to induce the natives to abandon their idols and embrace the truth. Success attended their united efforts, and the king, with his chiefs and people, avowed themselves Christians.

For a time, however, they knew little more of the gospel than its name; but they desisted immediately from offering human sacrifices, from idolatrous worship and infanticide; they also built places for Christian worship; yet they continued in the indulgence of every evil desire, until, in the year 1818, the gracious providence of God directed Mr. Threlkeld and Mr. Williams to visit and settle among them, and God has crowned their labours with wonderful success.

By a late arrival from Canton, we are able to communicate some information from Dr. MORRISON,

relative to the missionary concerns of which, since the death of the lamented Doctor MILNE, the superintendance has devolved chiefly on himself. The following letter was communicated to us by an obliging friend, who has also put into our hands two pamphlets, which accompanied this letter, and of which we shall endeavour to give some account in our next number.

Canton, China, Oct. 21, 1823.

My dear Sir—With this I send you some account of the Anglo-Chinese College, and our mission at Malacca. During six months last summer I was in the Straits, and was well satisfied with the Malacca establishment, founded and reared by our late fellow servant, Dr. Milne; whom it pleased God to remove hence in the midst of usefulness—But good is the will of the Lord.

Having for seventeen years past spent all my time in writing, I begin to feel symptoms of disease, arising from sedentary habits, and I have therefore proposed to visit England, via Cape of Good Hope. I intend, with Divine permission, to embark for England in the Waterloo, captain Alsager, in December next. And in December, 1824, I purpose to leave England for China again, via Bengal and Straits of Malacca. I hope my own spirit will be refreshed; and I may be useful to the Ultra-Ganges missions, by interesting our Christian friends in their behalf. May the Lord in mercy lead me and guide me, and own me as his servant, notwithstanding all my sins and follies.

Farewell! May grace and peace be with you. Yours, sincerely,

R. MORRISON.

SANDWICH ISLANDS.

It will afford pleasure to the friends of missions, and relieve some anxiety, to be informed that the missionary reinforcement for these islands, which departed from this country in Nov. 1822, has reached the place of its destination in safety. The Boston Recorder, to which the publick is often indebted for the most recent intelligence on the subject of missions, contains a letter from one of the missionaries, who went out in the Thames, dated at Oahu, Aug. 29, 1823. We also have now before us a communication from Betsey Stockton, some of whose letters we have heretofore published, written at Lahaina, Aug. 30, from which we have not room to make extracts—further than to say, that Mr. Stewart had been sick, for four weeks after his arrival, but was, at the time the letter was written, restored to perfect health.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Rev. Charles Hodge, from Rev. Joseph Smith, Cook's Creek, and Harrisonburg, viz. for the Contingent Fund -	$10 00
Of Messrs. S. & J. Nevins & Co. on loan at 5 per cent. per ann.	2000 00
Amount received for the Contingent Fund	2010 00
Of Benjamin Strong, Esq. collected for the Professorship to be endowed by the Synod of New York and New Jersey -	555 00
Of Rev. Dr. John M'Dowell, for do. viz.	
Second Church, Woodbridge, collected by Rev. David Magie - - - - -	41 81
And Woodbridge, collected by Rev. Dr. John M'Dowell -	83 75
Of Rev. David Comfort, per Rev. Charles Hodge, his second instalment for do. - - -	10 00
Of Rev. Dr. A. Alexander, his first do. for do. - - -	10 00
Of Rev. Alexander Williamson, his first payment for the Oriental and Biblical Literature Professorship - - - -	15 00
Of Rev. John Joyce, per Messrs. Chaloner & Henry, on account of his subscription for the Southern Professorship -	85 13
Total	$2810 69

The Treasurer has also the pleasure to acknowledge the receipt of a Draft on the Treasurer of Yale College, for $250, payable on the 1st of January, 1825, and when payment is received, it is to be credited to the Professorship which the Synod of New York and New Jersey have resolved to endow, being the generous donation of William W. Woolsey, Esq. of New York.

View of Publick Affairs.

The information received from EUROPE during the last month, relative to political concerns, is not of a decisive character, and consequently not of great interest. We shall therefore chronicle it in the most summary manner, and with very little comment.—SPAIN continues, and seems likely long to continue, in a most wretched and unsettled state. A government, as to its various departments, is not yet even organized. Another proclamation of amnesty is talked of—but who will trust it? Something called a *decree* has actually been published; the objects of which appear to be, to make known the glorious deliverance which the French have effected for Ferdinand, and to abolish in the Spanish colonies the order of things established by the late constitution—FRANCE, it appears, has, for some time past, been as silently as possible, but yet very actively, fitting out a squadron at Brest, supposed to be destined to attack the Island of Hayti, or the rebellious provinces of Spain in South America, —Probably both objects are in view. The British ambassador, it is said, has demanded explanations in regard to this armament, and has received assurances of the most pacifick intentions. These assurances, however, appear not to be believed in Britain; yet we are not informed of any measures taken there to counteract the suspected designs of the French, who are believed to have employed spies both in St. Domingo and in Mexico.—SWEDEN is reported to be threatened by the Holy Alliance with the deposition of her king, the *ci-devant* Bernadotte, because he is not a *legitimate* monarch.—RUSSIA is represented as bent on enforcing her prohibition of any vessels coming within the region of her claims, on the north-west coast of our country; and to have stationed a frigate and two sloops of war on certain points of that coast, to drive away American intruders. What if commodore Stuart or commodore Hull should go there? Would they consent to be driven away by a frigate and two sloops?—The GREEKS are still successful. Corinth has fallen into their hands, the siege of Missolonghi is raised, Patras is besieged, the Turkish fleet has returned to Constantinople in a very bad state, the Greeks have commenced the blockade of all the ports on the coast of Asia Minor, and have already taken some vessels with valuable cargoes.

From SOUTHERN AMERICA we have heard nothing of importance, since our last statement.

UNITED STATES. Our national legislature has been chiefly occupied, for some time past, with discussions on a new tariff, calculated to favour and promote domestick manufactures. This is a subject on which the opinions of our fellow citizens are much divided; but into which we are neither called nor disposed to enter.

It appears that there are not less than five or six candidates for the presidency of the United States, after the office shall have been vacated by Mr. Monroe; and that each candidate has zealous partisans, actively engaged to promote his election. This state of things is supposed and represented by some to be peculiarly inauspicious to our country. We are entirely of a different opinion, although we readily admit that if the country were unanimous, or nearly so, in favour of one eminently qualified man, our political state, in regard to this interesting concern, would apparently be more fortunate than it is. But if there must be a discordance of opinion, as there always has been and probably always will be, since the time of Washington, we are decidedly of the mind, that it is better to have as many candidates as are now presented to the publick choice, than to have but two or three; especially if all the candidates, as seems to be admitted in the present instance, are tried and competent men. Our great danger in the election of a president is from party *violence* and *intrigue*. Now it is evident to us, that both violence and intrigue are likely to be better kept in check, or at least to be far less mischievous, when there are six candidates, than when there are but two. It is the *power* of a party which renders it dangerous; and of course the more the power is divided, the more the danger is diminished. Small parties also, for an obvious reason, are always less violent, in using the power they possess, than large ones. In like manner, intrigue is rendered more difficult, when it must be carried on against five parties, than when it is directed against one. The truth is, and we witness it already, that a guarded conduct, and a degree of forbearance and courtesy, are rendered indispensable, when parties have each a number of competitors. In such circumstances, the party which is forward and overbearing, is almost sure to be defeated, by the combination against it of several of its rivals; and it not unfrequently happens in these conflicts, that the election eventually falls to him who has made the least noise—because he has provoked the least hostility. Nor should we be surprised if such should be the issue of the present competition. As to the event so much deprecated by some, that the choice of a president may be ultimately thrown on the House of Representatives, it causes no apprehension in us; as we believe the very same principles would operate there, which we have shown do and must operate, on the country at large.

We have fully determined that no party politicks shall ever find their way into our work; and we think we are in little danger of violating our resolution, as, if we know ourselves, we cordially dislike every thing of the kind, from whatever quarter it may come. At the same time, we believe it is proper for a Christian Advocate to suggest, in a general way, whatever he thinks may be advantageous to his fellow citizens; and that it is his special duty to plead the cause of religion against every thing hostile to it, however it may be clothed with authority or dignified by station. Nor in discharging this duty shall we experience any disappointment if the enemies of religion, or those who, if not avowed enemies, are still willing to subordinate it to party politicks, shall charge us with what influences themselves, but which we have professed to renounce. Such a charge is one of their well known artifices to muzzle the friends of truth and piety.

We have made the foregoing remarks as introductory to a few suggestions which we feel constrained to submit at this time, to those who have a real regard to religion—no matter to what sect or denomination they belong—in relation to the approaching choice of a chief magistrate for our country. The example and influence of the head of a nation on its moral and religious state and character, is unquestionably great; and in an elective government, where every freeman may vote, and where every vote is of equal avail, it seems too evident for denial, that every Christian who gives a vote, incurs a degree of responsibility to his God, his country, and his conscience, for using his portion of power to put into the most influential station in the land, one who is either friendly or hostile to the best, the *eternal* interests, of himself and his fellow men. Has this been duly considered by Christians in the United States? Have they not too often been the dupes of mere politicians—men of the world, who care for none of these things? Have they not frequently formed such an attachment to a political party, as to follow that party in all its measures, and to vote for party men, whatever were their moral and religious character? Has not this been witnessed—perhaps equally witnessed—in each of the great parties which once divided our country, and which some endeavour still to maintain? It has long been our opinion, that there has been a very grievous fault in the Christian community of our country, in this very thing. Its baneful influence we know has been very extensive. It has arrayed the professed friends of the Redeemer against each other, and often filled their minds with bitter hostility. It has thus dishonoured religion, prevented union for important religious purposes, and tended to confirm infidelity in its contempt of all religion. It has also made Christians the mere tools of those who had nothing in view but party and personal ascendency. How long is this to continue? Is not the present a proper time to put an end to it altogether? Christianity is either the most important reality on earth, or the vilest deception. Christians believe it to be a reality; and therefore are solemnly bound to do nothing to injure it, however solicited to do so, or whatever may be the sacrifice which their refusal may require. Let them, then, at this time, bethink themselves, act as Christians, and act in concert. Let them lend themselves to no party violence, or party intrigue whatever. Let them be concerned in no inflammatory measures. Let them be accessary to no slander or misrepresentation. But let them "be wise as serpents," as well as "harmless as doves." Of men well qualified to rule over them—for assuredly we ought not to vote for a man *merely* because he is pious—but among men well qualified in point of knowledge and talents, let them resolve to vote for that man, who they believe will use his influence most favourably to the cause of genuine piety and sound morals. Let them coolly and determinately reserve their suffrages, unembarrassed by any pledge, till they are satisfied whom they ought to vote for, on the principle here laid down. It seems to be admitted on all hands, that every candidate for the presidency of the United States, at the approaching election, is well qualified for that high station, so far as talents and capacity for state affairs, constitute a qualification. Here then is a fair opportunity for the Christian community to apply the principle recommended; and we earnestly wish they may apply it faithfully. We declare unequivocally, that our own mind is not yet made up for the object of our choice; so that if we were now called on to vote, we know not for which of the candidates our vote would be given. But we are making diligent, and we hope candid and impartial inquiries; that we may at last act with perfect clearness. We counsel others to do the same. It is high time, in our judgment, that the religious influence of this community should be more felt than it lately has been—Not the influence of any one sect or denomination, more than another; but an influence which all who have any serious regard to religion must and do wish, should become more effective and be more regarded. At the same time, it must not be forgotten that, as republicans, we are bound to submit promptly and cordially to a majority of our fellow citizens; and that as Christians, we are bound to obey cheerfully those that may be set over us in authority, to pray earnestly and constantly for them, and to show on every occasion, that we are disposed to "lead a quiet and peaceable life in all godliness and honesty."